


# Central-Blatt and Social Justice

Official Journal of the Catholic Central Verein of America and the Central Bureau  115

Office: 3835 Westminster Pl., St. Louis, Mo.

. XVIII

September, 1925

No. 6

Published monthly; Subscription, payable in advance, \$2.00 the year; single copies 20 cents.

Entered as second-class matter April 9, 1909, at the Post Office at Saint Louis, Missouri, under act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of Congress of October 3, 1917, authorized July 15, 1918.

## His Holiness Pope Pius XI to the Central Verein.

From the Vatican, July 13, 1925.

Secretariate of State  
of His Holiness  
No. 44216

Your Lordship:

The Holy Father has obtained with real satisfaction from your Most Illustrious and Most Reverend Lordship information concerning the praiseworthy activities and the uncommon merits of the German Roman Catholic Central Verein, which has during its long existence of more than sixty years given numerous proofs of its fidelity to the See of Peter, and has won such great merits in the field of Catholic Social Action, always taking the lead at the head of similar associations, and always observing closely the Papal Documents concerning Catholic Action and the instructions of the Holy See.

The August Pontiff has taken cognizance of this information with genuine interest, and, knowing that the said Society is to conduct its annual convention in the City of Cleveland this year, entrusts to your Lordship the mission of communicating to that convention the Apostolic Blessing, which He imparts from his whole heart to all members, their families and the activities of the Society which are so full of promise for good.

Permit me to avail myself of this occasion to renew the expression of my sentiments of sincere and special esteem. I am

Your Lordship's servant,

P. Cardinal Gasparri.

To the Most Illustrious and Most  
Reverend Monsignore Joseph Schrembs,  
Bishop of Cleveland.



## Social Reconstruction (VIII)

### *Solidaric Spirit in Economic Life (2).*

It must be admitted that, if we wish to enjoy prosperity which accords with the resources and wealth at our command, we cannot fashion middle class society after the pattern of past ages. But are modern necessities and comforts in their present extent really preferable to the peace and contentment of former times? However, it is not necessary to reconstruct an age that is past. It is undoubtedly possible to develop a society containing promises of happiness equaling that of former ages, although naturally differing in some details, if we succeed in replacing the prevailing capitalistic spirit with the social spirit common to our ancestors. We would not seek to restore all of the various middle-class groups of the past; it would suffice to replace those which have lost their social and economic usefulness by something resembling them. Our endeavor would be directed towards preserving the middle classes and preventing their further suppression by those who disregard the welfare of others and society for the sake of personal gain. Solidarism, therefore, strives to preserve the spirit of the middle-class system, fully convinced that it is possible for this spirit to reconstruct a middle-class society, which will embody all modern advantages possessing true social value.

Before attempting to trace the modern middle-class society, which of course admits of modifications regarding many details, we shall concern ourselves with its spirit, although we did so, in a general way, when we treated of the spirit of solidarism. We must now treat of it in a more particular manner and apply it to specific economic conditions. An appeal to the enlightened Encyclicals of Leo XIII. will lend greater authority to our discussion, especially if we succeed in proving that our suggestions are in harmony with his.

From his lofty vantage-point Leo XIII. clearly discerned the economic evils of our day, which he diagnosed with a penetrating mind. In the Encyclical on Christian Democracy he suggests new spiritual principles as a remedy. Leo was not blind to the variations in different countries, caused by the difference in economic conditions. However, he clearly recognized that the same pernicious spirit has taken hold of the different countries and of their economic life regardless of how conditions might vary in some particulars. Nor did the Pope fail to suggest some practical remedies of a more general nature. But, whatever he suggested in this regard, he subordinated to the reform of the spirit, repeatedly emphasizing that it is not possible to bring about a far-reaching reform by exclusively practical means; they must be accompanied by a reform of spirit. The learned pontiff saw clearly that a middle class policy must seek more than the mere preservation of the small tradesman or merchant. It must above all strive to imbue them and all

others with the spirit of social function. This spirit will in turn once more make of labor social function, filling employer and employee with a sense of social duty and responsibility. Who would deny that this spirit is at present dead in both rich and poor, and that it lives neither in the organizations of the masters nor the workers! Experience proves this the chief cause of the existing economic evils.

The Pope begins the Encyclical by exhorting us to rebuild the Christian Democracy. Since the word democracy might be understood in the modern sense and might be construed as synonymous with political equality, Leo declares emphatically that he does not use the term in a political sense, and that he does not wish to manifest preference for one form of government over another. But in harmony with the natural law he wishes to insist that, whatever the form of administration, all states and governments have one and the same duty, the prosperity of all citizens, or economic equality, or democracy. This is the democracy which Christianity demands; it is Christian Democracy. It is also a democracy which must have Christianity for its foundation. Only with this kind of democracy is the Pope concerned in his Encyclical. We would say, he advocates a middle class society. According to this pontiff the following are essential means to the end:

Grave economic disputes have long raged; peace and concord are affected. These disputes arise in the first instance from widespread philosophical and moral error. It must never be forgotten that rights and duties bind together the two classes, capitalists and laborers. This is a remedy, which can be readily traced in the precepts of the gospel. The gospels contain various remedies of special utility for maintaining the claims of justice and religion, and for removing all occasions of strife between classes.

No age can be prosperous without a certain amount of charity. Here again the Church raises pagan philanthropy to the true charity which is supernatural in motive, and which seeks to benefit the soul or spirit as well as the body. At the same time the Church removes from charity and almsgiving every sting by making of them a social duty to be observed by the wealthy. They give merely what civic and social duty demands them to share with their less prosperous fellow citizens.

But far from being onesidedly interested in the poorest classes, the Church has learnt to show herself solicitous of the welfare of all classes of the community, and only in a special degree of the poor and miserable. Nor does she expect a complete remedy from almsgiving. Leo advocates with great emphasis social self-help, popular secretariates, rural banks, societies for mutual help and relief, and associations of workmen.

Probing still deeper into the causes of the



cial and economic evils of our time, the Pope covers all remedies to be futile as long as we do not hold inviolably sacred law and right, so long as we do not keep inviolate the right of living and holding, and as long as we do not maintain the diversity of rank, which properly belongs to a well ordered state. In one word, that form and character be restored to human association which its Divine Author has imposed on it.

No form of government can exempt itself from these duties, since natural morality and the precepts of the Gospel transcend the chances of human existence, and adapt themselves to all forms of civil government. By observing these precepts we comply with the command which bids us to love God above all, and our neighbors as ourselves. It follows that we must not pay so much attention to the interests of the lower classes as to make it seem as if we were disregarding those of the higher classes, who are of equal importance for the preservation and development of the state. For this is against the Christian law of charity, which is extensive enough to embrace all ranks as comprising one and the same family, the offspring of the same all-benevolent Father, redeemed by one Savior and called to the same eternal inheritance.

This endeavor to co-ordinate the common people with the other ranks of society, made more intimate by the law of Christian brotherhood, is conformable to the law of nature and to God, to give to the lower classes the opportunity of self-culture, so that at home and in public they may freely fulfill the obligations of virtue and religion, may feel themselves to be men and not mere animals, Christian men, not pagans, and so to strive with greater facility and earnestness for the attainment of that "one needful," that final good, for which we come into the world.

Pope Leo does not share the opinion of those who believe that the social question is merely economic." According to him the precise opposite is the truth. The social question is the result of all moral and religious; and for that reason its solution is to be expected mainly from the moral law and mandates of religion. Many workman lives penuriously and miserably, in spite of shorter hours and higher wages, because of his character being evil, and religion having no influence over him. Suppose the productivity of capital were doubled, the hours of labor shortened, food cheapened; yet if the wage-earner follows doctrines which tend to destroy reverence for the Deity and to corrupt morals, his labor too, necessarily, deteriorates, and his earnings fail.

Furthermore, without the traits and virtues, which the Christian religion implants and keeps alive, without foresight, self-control, thrift, endurance and other natural qualities the worker may try his hardest and yet fail to obtain prosperity. Justice

must be united with charity, the one to give to all their due and to interfere with the rights of none, the other to do kindness one to another.

More laudable than the wish to relieve the temporary necessities of the poor is the desire to instil into the minds of the artisan and the laborer ideas of thrift and prudence, so that they may at least in part make provision for their declining years. It is a moral step for the poor themselves; it encourages them to improve their condition while it protects them against temptations, checks self-indulgence, and leads them on to virtuous behavior.

All these maxims are taught by Christ Himself and His example. Christ, therefore, must again become the pattern of social man.

Lastly, let all men realize that they are not free to choose whether they will take up the cause of the poor or not; it is a simple matter of duty. The individuals residing in a community do not live each on his own resources alone, but on the resources of the community. It follows that our obligation to other classes is in proportion to the superabundance of the goods which we accumulated with the help of society.

This is middle class spirit. It is social; for its application will usher in a society which is neither rich nor poor. Upon it we can build a middle class society of equality and happiness.

W. J. ENGELN, S. J.

### The Growth of Organized Labor in the United States

Under the title, "The Growth of American Trade Unions 1880-1923," the National Bureau of Economic Research has issued a report, which is written by Dr. Leo Wolman, a member of the research staff of the Bureau who is well known as an investigator of various phases of the trade union movement in the United States. The original purpose of the work was to determine the influence that alternate periods of expansion and contraction of industry have upon the varying rate of membership of trade unions, but because it was realized that hitherto there was not a work in which the detailed facts of the changes in numbers affiliated with labor organizations were conveniently grouped nor an analysis of these changes recorded, the scope of the work was enlarged as indicated in the title. Dr. Wolman has made all students of trade unions his debtors by writing this work. Throughout the volume there is ample evidence of painstaking effort pursued in a scientific way. Without doubt this report represents the most comprehensive effort thus far made to record and explain the varying membership of the trade union movement during the period investigated, and provides the most dependable figures thus far available. It should be remarked, however, that Dr. Wolman himself would not have us consider his figures thoroughly reliable throughout, because of the extreme difficulty, and sometimes the impossibility, of securing the data requisite for his purposes.



The work is divided into five chapters, the first of which is introductory, stating the scope of the work, the general conclusions which the study yielded, and the methods by which these conclusions were arrived at. The second chapter records the changes in union membership during the years 1880-1923 and the significant or controlling causes which explain the variations. This phase of the study shows that membership in American trade unions has twice reached high levels from which it later descended. The first level was reached in 1887, when the Knights of Labor were at the climax of their meteoric career, at which time membership had risen to 1,000,000. Consequent losses reduced membership very heavily so that during the early nineties, membership had fallen to a few hundred thousand. About 1895, when the American Federation of Labor began to assume a commanding influence in organized labor, the movement started on a new career, which resulted in a large and almost continuous growth until 1920, when membership reached the high mark of 5,000,000. But with the coming of the general industrial depression and the liquidation of war industries during the two following years, losses in membership totaled about 1,250,000. In round numbers the membership of American trade unions at the end of 1923 was 4,000,000, which was almost 1,000,000 more than the membership in the year before the World War began, and almost 3,000,000 more than the membership in 1897, which year may in several respects be looked upon as the one during which the present phase of trade union development in this country began.

Desirous to establish the number of workers organized in relation to the total number of wage-earners, the author devotes the next two chapters to the "Working Population in the United States" and the "Extent of Labor Organization." As a basis for determining the total number of wage-earners, Dr. Wolman used the Reports of the United States Census, but in order to make the tabulations as serviceable as possible for his purpose, he recasts the classifications in several instances. From a study of the Report as thus revised, Dr. Wolman comes to the conclusion that the total number of wage-earners in the United States at the beginning of 1920 was 26,080,689. This figure included all agricultural employes, who numbered 2,600,612.

The figures thus arrived at serve as a basis for the conclusions in the chapter dealing with the "Extent of Labor Organization." The total number of wage-earners organized into trade unions in 1920 being 4,881,200, it is seen that organized labor represented 18.7 per cent of the total number of wage-earners in the country at that time. And excluding agricultural employes, whom the trade unions have made little effort to organize, the percentage would be 20.8. Comparing this percentage with that of 1910, the growth of the trade union movement during this decade becomes evident. In that year, according to Dr. Wolman's computations, the total number of wage-earners in this country was 22,460,714, of which trade union

membership represented 9.4 per cent, and exclusive of agricultural employes 10.9.

The next and final chapter deals with "Women Trade Unions in 1920 and 1910." The study was limited to these two years because of the difficulty in fact impossibility, of securing a continuous series of the membership of women in trade unions. A comparison between these two years reveals a tremendous rise in women membership. In 1910, total number of women organized in trade unions was 76,748, while in 1920, it was 396,900, a number more than five times as great as that of 1910. The chapter is followed by an appendix containing nine tables covering fifty pages, in which the statistical summaries of the entire study are presented.

The work is concerned, however, not merely with recording the facts of trade union growth, but also offers analysis of them. In explanation of the growth of the movement, Dr. Wolman is somewhat brief. Only the leading or controlling causes in the fluctuations of membership are indicated. A discussion of the structure, aims, policies, and methods of unions is entered into only in as far as they weigh the causes of comparatively large accessions and losses in membership.

In a movement of so many diverse elements and cross-currents of interests, and extending practically over the entire field of industry, various factors causing growth and decline are operative simultaneously, and hence there is not to be expected a parallel ratio of change in all unions. This expectation is well founded. "The time and extent of recession and of recovery varied widely among the groups and among particular organizations. . . . In general, old established labor organizations are less subject to marked fluctuations in their memberships than recently organized and weak unions. Whether the general movement is upward or downward, the strong unions as a rule contribute relatively less to the total gains and losses. This was not true, of course, in the earliest periods when the great majority of unions were all small and had just begun to organize their trade or industries. It was also not true, even in later phases, when a strong and well established organization is forced to face the problem of holding its control over an industry that is rapidly undergoing a technical revolution. But with this exception, the extreme and striking movements of more recent years are due almost entirely to the changes in membership either of new and young unions, or of organizations that had not yet achieved real strength.

From this, it would seem that the general tendency of unions after they have acquired a definite degree of strength, is to become conservative in organization campaigns and in the use of coercive methods which, if unsuccessful, may result in large defections. Or again, that they abstain from advocating profound changes in the present industrial order, but that they rather confine themselves to stressing demands which make an appeal to the immediate interests of the wage-earner and which are within the reach of practical achievement. In general such a conclusion



ould at least be borne out by a comparison of the career of the Knights of Labor with that of the American Federation.

The rise and decline of the trade union movement is, however, not solely dependent upon those who are its adherents. Its success and failure are largely connected up with forces over which it has little or no control. Dr. Wolman has shown the influence of each of these forces by indicating the results that alternating periods of expansion and contraction of industrial activity have had upon the fluctuating membership of American trade unions. Certainly the effect that the periods of growth in the membership of trade unions correspond closely to the periods of increasing business activity and that the periods of decline correspond closely to the periods of business depression, would argue that a causal relationship exists between them. Speaking of the corporate losses, which American trade unions have suffered, Dr. Wolman says: "Losses were in each case associated with and were probably, in part at least, the effect of business depression. Thus the periods of loss in membership, 1904-1906, 1908-1909, 1913-1915 and 1920-1923, correspond roughly to the periods of business decline. There is no question that monthly statistics would show even closer correspondence. Except also for the year 1913 and possibly 1922 the years of business revival are generally those of gain in membership."

It would be interesting to enter into a discussion of the factors and conditions affecting the growth of labor organizations during the Great War and the reaction during the period of depression following in 1920, but this would carry us beyond the scope of this article. Enough has been stated to suggest the general nature of the work. The brief summary here presented will, however, necessarily be an inadequate impression because of the very summary character of the work itself. The conclusions reproduced in this article refer for the greater part only to the trade union movement as a whole, and parallel conclusions might be adduced for each trade or industry in which trade unions have been organized. The work is distinctly one of reference. It is characterized by definiteness, precision, brevity, inclusiveness. Each page is crowded with numerous facts, largely in the form of figures, charts and tables. It is the type of study for which there is great need. Such works supplant impressions and guesses by information based on scientific and inclusive research. Conclusions arrived at in this way can be confidently accepted as a basis for future studies.

JOSEPH B. KENKEL, C. PP. S., Ph. D.

We cannot live in isolation. We must come out of our ghetto. The Church is not a political party, but must exercise our citizenship in co-operation with others. Study the work of von Ketteler, de Mun and others who, before and since Pope Leo's time, have striven to work out the same Catholic teaching. You will find that above all things they are practical and, with all their difficulties, are facing things as they are. FR. L. O'HEA, S. J.

## Some Recent Opinions on Profit Sharing

In 1835 M. Fregier, a French government employe, while composing his work *Des classes dangereuses*, told M. Leclaire, a successful Parisian house painter and decorator, employing about twenty men, that he saw no solution for the existing antagonism between what has been misleadingly called "capital and labor," except in *the participation of the workmen in the profits of the master*.\*) A few years later the entrepreneur spoken of actually introduced this innovation, which was hailed as a measure tending to secure industrial peace. In spite of many failures, not a few well-meaning sociologists and capitalists have clung to this belief. The late Prof. Gilman declared, in the book already quoted from: "We are justified in anticipating for the system of profit sharing a gradual and wide extension, until a dividend to labor out of profit shall be no more strange than a dividend to capital."\*\*)

The growth and practical results of profit sharing have not proven these expectations warranted. Nevertheless, even quite recently a number of Catholic papers struck a dithyrambic pitch in speaking of the practical results attained in one instance. In order not to raise false hopes they should have remembered what an excellent Irish sociologist, Rev. L. McKenna, S. J., says on this subject in the *Irish Ecclesiastical Record*, and toned down their high notes accordingly. "Profit sharing and co-partnership, we read in an explanatory footnote to his essay on *Legitimate Class-War*, "so often proposed as means of transforming the Proletariat into a property-owning class, are being more and more clearly recognized as of little avail. The fatal objection to both is the smallness of the increase of wealth which a wage-earner can hope to get by his share in the dividends. His share in the profits of the business will always interest him less than the increasing of his wages. Both systems lie under the suspicion of being Capitalist devices to keep down wages, enabling, as they do, the Capitalist to say to his workers, 'A rise of wages will mean for you a lessening of your profits.' Both systems, too, especially Co-partnership, are apt to lead to a paralysis of managing enterprise, owing to timidity, questioning, criticism, and interference on the part of workers."\*\*\*)

There are, moreover, a number of other objections to profit sharing, which Prof. O. v. Zwiedinck-Suedenhorst has so well set out in the chapter of his book on *Sozialpolitik*, devoted to this subject.†

To these objections an exponent of the Social Credit Movement in England has added a few other interesting arguments against the scheme that are well worth noticing. C. Marshall Hattersley says in his book, *The Community's Credit*: "Quite apart from any ethical question as to whether or not it is right on principle that any employe of a well-paying

\*) Gilman, N. P. Profitsharing. Boston, 1889, p. 73.

\*\*) Loc. cit., p. 4.

\*\*\*) The Irish Ecclesiastical Record, June, 1923, p. 667.

†) Loc. cit. Lpzg., 1911, p. 313-316.



concern should receive correspondingly more than one who does equally good work for a firm that is only just managing to struggle along, it is obvious that profit sharing schemes fail in at least three directions to provide any solution to the economic problem. In the first place, the profit sharing concern has as great an interest as any private manufacturer in the maintenance of high prices, if high prices mean enhanced profits. It is purely selfish in its attitude towards the Community as a whole. Secondly, the obvious policy of the participants in any such scheme is to do as much work as possible with as few workers, in order that the profit shares of each may be as large as possible. When it is remembered that industry today is unable to absorb all the available manpower—in spite of the marvelous ingenuity displayed in the direction of making work—it is clear that if a Community's production were carried on entirely by profit sharing societies, there would still remain outside the charmed circle of producers an ever-increasing number of unemployed, whose prospect of obtaining employment would be even more remote than at the present day. The idea of allowing non-producers to share in the aggregate profits of the industry of the Community is entirely foreign to the inherent conception of profit sharing schemes, which is, broadly speaking, to admit to participation in the profits of industry all those and only those who either by their labor or their capital contribute to production. Thirdly, those profit sharing schemes that have temporarily proved fairly successful, such as that of Mr. Austin Hopkinson, have achieved that success by the incorporation of a live 'team-spirit' among the employees, owing to the active interest of all concerned in the financial returns of the particular factory in which they work. This team-spirit, which is in itself a very admirable thing and worthy of all encouragement, makes possible successful competition with other factories wherein such a spirit does not exist. But if all industry was run on profit sharing lines, then the team-spirit of one factory, fostered by self-interest, would give it no such advantage over its rivals, and industry would tend to be carried on by fewer people working at high pressure. However excellent in conception, and however beneficial under different financial and economic conditions, profit sharing affords no solution under the present system."††.)

There is evidence of a true solidaric spirit in Mr. Hattersley's exposition. Hit upon by men at a time when economic liberalism was in flower, as a sedative to quiet workers, vaccinated with the virus of communism by such men as Count Saint Simon, profit sharing is not destined to bring about a true reform, because it is not intended to do away with capitalism, that is an economic system whose chief purpose is profit and the accumulation of capital as the means to further profit, nor to destroy the anti-social spirit of liberalism. It is in reality a measure of benevolent paternalism, devised by men who wished to insure economic peace and safety,

††) Loc. cit. London, 1922, p. 77-78.

because both are conducive to the purposes of economic liberalism which makes of selfishness a virtue. That is the reason profit sharing has not in ninety years grown beyond the experimental stage.†††)

F. P. K.

## Contemporary Comment

It is said that a multi-millionaire in the United States, who makes a hobby of agriculture, is actively engaged in co-operative marketing propaganda to advance his presidential aspirations. Co-operation makes a popular appeal, and the Movement should always be on its guard against exploitation for the advancement of personal interests. While governments, as such, perform a public service in the judicious encouragement of the study and practice of Co-operation, politicians should be given a wide berth by co-operators. There is no more legitimate scope for the party politician in the Co-operative Movement than there would be in the Church within which he is affiliated.—*The Canadian Co-operative*

It may be that constitutional historians will look back upon the growing importance of economic and professional organizations and the parallel decline of parliamentarism as the most significant development of our era. Here and there it is already reflected in the political structure. The Soviet system, of course, is frankly based upon occupational representation; and the *Reichswirtschaftsrat*, or industrial parliament, which has a somewhat ambiguous place in Germany's post-revolutionary structure, is an attempt to find a place for economic representation without upsetting the traditional political organization. Conservative business men in France urge an upper house of parliament in which the industries would have direct representation. In the United States William S. U'Ren has urged such a scheme.

We are, in fact, discovering that under the reign of capital political democracy, unless it can provide direct expression of the economic groupings which the age has forced upon us, is futile. Power eludes the people under our present system, and we are groping to find the most effective method of expressing the new age. Some anxiously scan the sky for fearful signs of revolution; others begin to realize that while the old forms subsist intact a revolutionary shift of power has taken place without our knowing it—and the avowed revolutionaries have had nothing to do with it. Men have mastered coal and iron, diverted the waterfalls, harnessed the unseen currents of the air, but the industries they have created have mastered them. The kings who control finance, and through it industry, are more powerful than any king, premier, or president of

†††) We wish further to call attention to the exceedingly well balanced opinion on profit-sharing of that eminent Catholic economist, Fr. H. Pesch, S. J., in *Lehrbuch d. Natl. Oekonomie*, Vol. III., p. 295-98, Freiburg, 1913.



the political state, and in their realm democracy will a revolutionary word.

In this country the ruling school of politicians admit defeat and crassly proclaim an era of free play for the industrial barons.—*The Nation*.

It is gratifying to note that there is now considerable interest manifest in the organization of the Negro workers. Doubtless the real reason is that the white unions are slowly but surely awakening to the serious necessity of unionizing the Negro worker in self defense. They are beginning to realize that Negro labor is playing an increasingly greater and more significant role in American industry. Especially is this true in the East, West and South, where large numbers of Negro workers have migrated and are competing in the labor market with organized labor. It is this competition which has jolted the organized white workers out of their state of chronic indifference, apathy and concern. Of course, even now nothing definite has been done in the interest of Negro labor by the organized labor movement. Some of its leaders, such as Hugh Frayne, Thomas J. Curtis and Ernest Brown, are members of the Trade Union Committee for Organizing Negro Workers, but it is not apparent that this committee has anything as yet save a moral good will of some of the local unions of New York City. In order for it to succeed in its organization work, however, it must be financed by the white organized workers. So far its financial backing has come from the American Fund for Public Service.

Let no Negro fail in his duty of advancing the cause of Negro labor without let or hindrance. The time is rotten ripe. Immigration from Europe has been materially cut, which means that the yearly supply of labor is much less than it formerly was. This gives the organized workers an advantage, greater bargaining power by virtue of this limited supply. It also gives the Negro worker a strategic position. It gives him power to exact a higher wage from capitalists, on the one hand, and to compel organized labor to let down the bars of discrimination against him, on the other. Thus it benefits him in two ways. And the Negro workers cannot rely on anything but the force of necessity, the self-interests of the white unions, and the fear of Negro workers' competition, to give them a union card. Another potent force in the organization of Negro labor is education and agitation. A certain course of action may be to a group's interest to take, but it doesn't realize it if it is not likely to act upon it. Thus the Negro press and the enlightened white labor press have a big task before them.—*The Messenger* (Negro Monthly).

In the volume "Income in the United States" compiled by the National Bureau of Economic Research, will be found for the first time estimates upon these matters (income, distribution, etc.) not based merely upon conjecture and untested probability, but grounded upon a comprehensive survey of all available data and repre-

senting a year's work by four experts. The conclusions to be drawn from this collection of scientific estimates, oddly enough, will vary almost as widely as the speculations made from the pre-existing, inexact guesses. Thus, the February issue of *American Industries* carries an article upon the Bureau's work which concludes that "even under normal (pre-war) conditions labor not only got all that it earned, but also a good deal of what other people earned," and that the remedy is harder work for less pay. The worker will differ from this conclusion. He has bitter knowledge of the difficulty of matching wages against living costs and will not thus easily be convinced of the fundamental soundness of modern industry. . . .

The Bureau itself has drawn no conclusions from the figures which it presents. They are left to speak for themselves. What conclusions are to be drawn will depend largely on the habit of mind and the point of view of the commentator. Thus, Mr. Walter R. Ingalls, writing in *American Industries*, points to the proportion of the value product of industry received by labor in wages. He observes that it is above 70 per cent of the total and concludes that all is well with labor—indeed too well—and that in resisting wage-deflation, labor is selfishly seeking to take the bread out of somebody else's mouth, notably the farmer's. Such a conclusion is, of course, based upon the two assumptions that economic laws are more or less absolute in their nature and that it is not reasonable to expect any radical change for the better in the organization of our economic and industrial structure.

If these assumptions are sound, Mr. Ingalls' conclusion follows, but he must not be surprised if labor does not follow him. The worker who receives \$682.00 a year (the 1918 average in terms of 1913 dollars) will take small comfort from the fact that he and his fellow workers are getting 70 per cent of the total product. He cannot buy food and clothing with percentages. He can only buy them with money and he wants more money. He will insist that the test of our industrial organization is not so much what percentage of the product goes to the worker as whether or not the worker gets enough to provide for reasonable comfort and leisure. And if modern industry is not so organized that enough is produced for that purpose, the worker in the long run will insist that it be organized differently. He will agree with Mr. Ingalls that "the scale of living that a people can enjoy is what they can afford" and that "what they can afford depends upon what they produce." But he will ask, and ask it with some urgency, that the great waste of modern industry be prevented and that there be a reorganization upon whatever lines seem most likely to increase production.

Now, in this difference of opinion, it seems to me that the worker is right and that Mr. Ingalls is wrong. I cannot feel that the so-called liquidation of labor costs is the remedy to the



situation disclosed by the Bureau's study. To lower the worker's share will decrease his individual productivity and involve us in a vicious circle which should be avoided at all costs. Rather, we must eliminate waste, duplication and useless effort and we must find a way so to organize industry that the production of wealth will be increased and some of the inequalities of distribution eliminated. Very wise heads, indeed, and much painstaking effort and study are needed to find the way out of this maze of baffling reality. What the answer is, I do not know. But that it is to be found away from the notion that our present economic order is final and completed, and in the direction of experimental reorganization, I cannot doubt. After all, the National Bureau of Economic Research has shown us how little we really have to lose by social experimenting. What we have to gain is measured only by the wit and resourcefulness of mankind in bending nature to his service.

ALBERT DE SILVER, in *Labor Age*.

### Warder's Review

#### Hypothecating the Soil

The Christian Social School is opposed to the mortgaging of farm lands beyond a certain amount of their value. It demands that the freedom of hypothecating the soil according to the frequently misdirected will of the owner, should be restricted by law. That the Warder has not referred to this matter oftener is due to the uselessness of raising this question in the face of the right the Constitution of our country grants the owner of land to deal with it at his pleasure.

The valuable study on Farm Credits in the United States and Canada, by James B. Morman, economist of the Federal Farm Loan Board, demonstrates that unrestricted freedom may be as harmful when applied to contracting mortgages on land, as it is in many other instances. Mr. Morman shows that, while the farm credit laws have not emancipated the farmer from the worst obstacle with which he is so frequently forced to contend, the mortgage on his land, they have rather increased the serfdom the hypothecating of land entails. The author does not hesitate to state that no greater crime had ever been committed against agriculture than the rapid increase of too easy credit facilities. "Better would it have been for the farmer," he writes, "had he been unable to get into debt which now threatens to drain his income to the last dollar."

Mr. Morman is furthermore of the opinion that pleas for rural credit systems during the past ten years have been made more in the interest of bankers and politicians than in behalf of farmers. It could hardly be otherwise under our present system, which started out by "liberating" property from the restrictions and obligations, placed on it in former times in order to protect it from abuse, and made of it a commodity to be mortgaged and bartered, and speculated in, without regard for its true nature and its social functions. We would wish to

see the safeguard mentioned above thrown around the land and its owner, who, unless he resists the temptation to mortgage his land beyond a certain limit, is sure to sooner or later lose it and to become a mere share-cropper, unless he prefers to move to the city, there to join the urban proletariat.

#### Approving the Revolution and Condemning It

In some of our cities groups of American citizens do not hesitate to celebrate the Bastille Day in company with naturalized Frenchmen. Nor would many of our people be unwilling to sing the Marsellaise. We wonder, however, whether the songs of revolt of the present generation meet with the same approval on the part of those who believe in the revolution inaugurated by the Third Estate when it felt itself ripe for power. Here is one of them, to the "Public Square" (Cleveland, Ohio), by Jim Waters, characteristic of the spirit of American communists:

Come sit in my lap, and welcome,  
You ragged sons of toil, you vagrant,  
You prostitute, you drunk, you beggar;  
I see more in you than objects of scorn;  
You are red prayers, symbols for a new Dawn.

Come mount this rostrum, you radical;  
Hurl your biting words of castigation  
Into the sensitive flesh of smug plutocracy;  
Fill the souls of these despised shards  
With the rhythmic beat of revolt;  
Your protesting voice means more to me  
Than the labored rhetoric of politicians.

Come, gather here in welcome, my children,  
For I am the Mother-heart of this city  
Whose breast is aching with expectation.

One can well imagine some proletarian Marat or Danton of the present reading these rhapsodies and looking forward to the dawn of a new Jacobinism. And, just as the French Revolution was merely a continuation of the revolution against ecclesiastical authority of the sixteenth century, so will the revolution, the radicals of today are hoping for, be the consummation of that great upheaval which brought victory to the bourgeoisie, who have raised the cry: Liberty, Equality, Fraternity, immediately set up an economic system which makes for the grossest kind of inequality, the anti-social plutocrat and the anti-social proletarian.

#### Stark Dangerous Madness

When, some months ago, it became known that a Professor in the Department of Biology of the University of Wisconsin had discovered a serum which was said to inoculate against conception, six young women volunteered to be the "first human beings" to submit to the treatment, with what an Universal Staff Correspondent ignorantly, or maliciously, called an "anti-toxin." (Of course, the Birth Control League made as much out of this "offering of modern womanhood" as possible. Dr. James F. Cooper, Medical Director of the Clinical Research Department of that organization, to whom the letters were addressed, even made their contents public, and the Universal Service gloried in the fact that it was "e-



ively" privileged to bear the information to the world.

The first woman to volunteer for the serum treatment is said to have written in "a neat hand perfumed paper." She confessed to being 35 years old, having been pregnant eleven times, and being the mother of two children. The second, however, we are informed, was "written by a child of Everett, Mass." She is twenty-four years of age, however, and no one but a sentimentalist or propagandist for some fad would think of convincing her anything else but a mature young woman. One of the other women, whose "daintymissive is couched in rather old-world terms," has been sufficiently corrupted by the ungodly spirit who teaches self-determination to modern women, holding out the deceptive promise: Eritis sicut Deus, to assure the Devil's advocate: "Don't you let me offer myself as a volunteer for this serum treatment? Who knows but that others yet unborn will arise and bless my name."

And such blasphemy is broadcast by the press, permitted to pervert the moral conception of thousands who still linger in the old superstition regarding what is printed. Verily, the Ethiopians and Mongolians stand in need of but two things: willingness to refrain from adopting our vices, and patience. Possessed of the latter and uncorrupted by the former, the day will come on which the civilized world must yield to them, as the Roman Empire was forced to yield to the Germanic people.

#### What an Individual State May Accomplish

Those favoring the Child Labor Amendment neglect much of the neglect of the individual States to enforce existing child labor laws. In some of these States this seems actually to be the condition; Missouri proves, however, that each commonwealth is well able to cope with the problem if the execution of the law is entrusted to competent and conscientious officials.

Mrs. Alice Curtice Moyer-Wing, State Industrial Inspector of Missouri, on January 26 of this year, addressed a communication to Miss Grace Abbott, of the Federal Children's Bureau at Washington, D.C., acquainting her with what has been accomplished in that state in respect to restricting child labor. The writer says:

"I am sure you will be interested to know that the year 1924 saw fewer children under sixteen employed in St. Louis, one of our country's largest cities, than at any period during the past ten years. The number of work permits issued to children in St. Louis during 1924 is 3,361. This is smaller by 1,543 than the number (4,904) issued in 1923."

Mrs. Alice Curtice Moyer-Wing furthermore drew Miss Abbott's attention to the small number of permits issued in St. Louis in June, 1924, of which there were only 340. June, the beginning of vacation permits, is usually the largest month of the year. The largest corresponding month during the past ten years, as far as St. Louis is concerned, was June of 1918, with 2,299 applications. In 1920 the number had dropped to 1,993, and from that time they continued to recede until they reached the

low mark just mentioned. In the two next largest cities of the state, Kansas City and St. Joseph, child labor decreased 52 per cent in one instance and 57 per cent in the other, which led the St. Louis *Globe-Democrat* to declare editorially on March 26 of this year:

"The decrease locally and in the other industrial centers of the state shows that Missouri is providing its own solution for the child labor problem and making most satisfactory advancement toward the end contemplated in all child labor proposals."

While the *Missouri Trades Unionist* says in the June issue:

"A strict interpretation of the child labor law and an unyielding enforcement of it has taken Missouri children out of the sweat shops and factories and sent them to school."

Since the decrease in child labor in this particular case was brought about merely by a strict enforcement of the laws entrusted to the State Industrial Inspection Department, there is no reason to assume that other states could not accomplish as much, once intelligent and well-meaning citizens come to a thorough understanding of the purpose of the enactments for the protection of children and youths from the evil effects of labor unsuited to their age and condition. Our own people could do much to bring about a correct conception of the necessity and purposes of child labor laws; and the meetings of our City and District Leagues, as well as the Regional Conferences the officers of the Catholic Conference on Industrial Problems are anxious to get under way, would be an excellent medium for spreading that information and creating a correct appreciation of a problem which constitutes a blot on capitalism and the civilization it has created.

#### Refusing to Welcome Proposed Relief

The system of paying higher wages to workers with many children, introduced in several European countries, could not at the present time be established successfully in England, Mrs. Virginia M. Crawford thinks. The Trade Unions, in so far as they have grasped it at all, are said to be both suspicious and scornful. Unemployment, which Mrs. Crawford calls England's heart-breaking problem of the last four years, would be unalleviated by it. "Moreover," she writes, "the country has been so swept by birth control propaganda, is so alarmed at the number of its children in conjunction with the lack of work and the acute housing shortage, that anything that may be supposed likely to favor large families, is looked at askance by the very women who, one would have imagined, would have been the first to welcome the proposal." \*)

These observations prove what tremendous obstacles today stand in the way of sound Christian Social Reform. While organized labor would normally profit by the scheme, it is precisely in the ranks of British organized labor "that small families are becoming the rule," according to Mrs. Crawford, who is in a position to be well informed on topics of that nature.

\*A New Method of Wage Distribution, in *Studies*, June, 1925; P. 227.



## SOCIAL REVIEW

### CATHOLIC ACTION

The Australian Catholic Federation Executive have, in their latest report upon social questions, stressed the necessity of establishing a Catholic Farm Home for the accommodation of boys who are at present being trained in non-Catholic surroundings.

The conditions discovered are: 15 Catholic boys are at the Salvation Army Reformatory at Bayswater, nine at Castlemaine, four at the Methodist Home, Frankston, and seven or eight at Newhaven Boys' Home, Phillip Island.

The Primate of Canada, Cardinal Begin, lately deceased, while still coadjutor of Quebec, took a leading part in the successful struggle of the Canadian hierarchy against the attempt to deprive the Catholics in Manitoba of their schools. One of his most notable works, after he had become Archbishop, was the establishment of an important Catholic organization, "L'Action Sociale Catholique," for the promotion of social betterment in French Canada. Since 1907 it has published a widely circulated review, *L'Action Sociale*, issued from Quebec.

### CHRISTIAN LABOR MOVEMENT

The third Congress of the International Federation of Christian Labor Unions will be held at Lucerne in Switzerland on September 17 to 19. At the same time, on September 16, there will be an International Conference of Christian Working Women and of the various Christian International Trades Unions.

According to the official bulletin of the Federation, the Catholic Workingmen's Federation of the Netherlands has presented several motions for the consideration of the Congress. One of them asks for a survey of the possibility to conduct international summer schools.

### NEGRO WORKERS

October 25th will mark the opening of the American Negro Labor Congress. There will be represented at this congress labor unions of the whole country which are made up of Negroes or black and white members, also other bodies of Negro labor organizations and Negro agricultural workers, as well as unorganized Negro workers in the mines, mills, factories and shops.

### SIGNS OF DECAY

The *Christian Century*, one of the leading Protestant weeklies of our country, reports in the columns of News of the Christian World, issue of July 23: Speaking before the fraternal club of non-conformist ministers of England which met at Chestnut College in May, Dr. George Chalmers Richmond excoriated the American churches for their lack of social idealism. No American church, he declared, knows how to respect its wage-earners as does the Church of England. "In New England, where I was born and educated," said the American clergyman, "almost every parish is controlled by a coterie of politicians, bankers and high tariff industrialists. To a candidate for a pulpit in the church is put the question, not 'Do you believe in Christ's ethical

teachings?' but 'Are you a Republican of the C idge stripe?' I doubt if ever in our history American politics been so morally corrupt and so apparently respectable as now."

### SOIL, LUMBER AND MINERAL CONSERVATION

With the leasing of 2,000 square miles of tim limits in the Lake St. John district, the Quebec G ernment has inaugurated a new policy providing forest conservation through a system of ratio cutting and special arrangements to prevent fires

In the past there has been no limitation to the cutt of timber, except regarding the diameter of trees. Fr now on lessees of timber limits will not be permitted cut more than 80 per cent of their holdings. Leasing indefinite periods will also be abandoned.

### PRICE PROBLEM

In an address at Binghamton, New York, Pr George F. Warren, of the New York State Colle of Agriculture, discussing present conditions w especial relation to New York State, said in pa "No product sold by New York farmers is as mu above pre-war as are the earnings of factory wo ers. The May price of milk was 59 per cent abo the five-year pre-war average for May, but ea ings of factory workers were 121 per cent abo the 1914 level."

Professor Warren's statement shows that in New Yo State the wage-earning class is in a far better posi today than are the farmers.

### ANTI-LYNCHING LEGISLATION

Seven states have passed new laws for the su pression of lynching during the last ten years, cording to a report prepared by Prof. Monroe Work of Tuskegee Institute for the Commission Race Relations of the Federal Council of Church to be published shortly. Two other states, Ok homa and North Carolina, have strengthened th laws against the "great American crime."

In all there are now thirteen states that have spec lynching laws. Bills for the suppression of lynching ha been introduced into practically all Southern states. Fo of the states passing new anti-lynching laws are Nor ern or Western. They are Kansas, Minnesota, New Jer and Pennsylvania. Two of them, Kentucky and W Virginia, may be classed as border states.

### IMMIGRATION

The *Seamen's Journal* expresses its oppositi to a modification of the present restrictions immigration trenchantly thus:

"Certain well-meaning but badly misguided folks insist that our country's laws relating immigration and naturalization should be mod fied to meet the objections raised by certa other nations. In considering this subject, t following points should be borne in mind:

Immigration is a domestic problem.

International law so recognizes and defines it.

A sovereign nation has the right to determine w shall be admitted to citizenship. It is an inalial right of sovereignty and self-government. It is a n essary law of self-preservation.

A nation which yields or delegates this power l comes a subject nation, subject to the will of oth



ons which have no immigration problem. No nation and least of all America, can afford to yield this

### RELIEF

urniture, clothing and odds and ends of things some people couldn't use were reconditioned through the Goodwill Industries, maintained by various religious denominations in twenty-eight states of the United States, and sold to other persons of moderate means for \$2,000,000. During the course of the renovation of the material, employment was provided for twenty-five thousand disabled men and women just out of the jails and hospitals, who earned more than a million dollars in relief wages for themselves and their 100 dependents.

The Goodwill Industries started in Boston after the year of 1907, and, endorsed by the Federal Council of Churches, is interdenominational in character. A small bureau was organized in 1918, to co-ordinate the work of the various cities.

### THE WAGE PROBLEM.

*Seward's*, a weekly published in New York in the interest of coal companies and coal operators, recently printed the following statement:

Production has more than kept pace with the demand in Central Pennsylvania and the Fairmont region. These fields are no more prosperous than before the wage reduction, as it is necessary to give away all the savings in order to get business. More and more it is apparent that a low wage rate is not the sovereign remedy for the coal trade, for we have seen a revival of the same conditions under which consumers got all the benefit of the low cost of production. In fact, a question has been raised as to how much business has been lost to the union fields by reason of non-union competition. Regarding the efforts of coal companies to go back to the 1917 scale, centered in West Virginia, Central Pennsylvania, *Seward's* says: "These two fields are no more prosperous than before the wage reduction, as it is necessary to give away all of the savings in order to get business." The article concludes: "More and more it is apparent that a low wage rate is not the sovereign remedy for the coal trade."

### WORKERS' EDUCATION

A movement is being initiated to provide English-speaking workers with residential colleges at which they may pursue courses of study "on broad and humane (?) lines." The first college will be opened at Evesham, and its establishment is due to the initiative of George Cadbury, who has presented to the trustees two houses, a bungalow and 14 acres of highly productive land near the River Avon at Stratford-upon-Avon and the Vale of Evesham, famous as a center of intensive horticulture.

The courses will give the students a general outline of modern history, literature, economics, and sociology, with particular references to rural conditions. There will be lectures on physics, chemistry, and biology, and instruction in farm accounts, marketing, credit, rural local government, and other matters concerned with agriculture. The course includes work on the land, related specially to the most modern methods of small farming, and instruction in carpentry and the care of farm machines. The fees will be within the reach of actual farm workers, and the college, which will be conducted on simple lines, will expect the help of the students in certain household duties. The college course will consist of two terms between October and March; during the vacations and

the summer special courses for women students and other short period schools will be arranged.

### USURY

An anti-usury movement has been inaugurated in Bengal. The *Bombay Chronicle* says:

The Namasudras and Mohammedans, who are mainly agriculturists, have realised that their prosperity has been marred by the cruel money-lenders who charge an extraordinary rate of interest on the money advanced and accordingly they have made a determined effort to dispel the present state of affairs by boycotting the money-lenders. The situation in the villages of the districts of Dacca, Mymensingh, Faridpur and Dinajpur has become extraordinarily interesting where owing to vigorous campaign of refusal to borrow from money-lenders the rate of interest has fallen considerably low, a fact unique in the annals of the Bengal rural life. The movement commenced since last year. So deep was the animus against the money-lenders that not only business complications were rapid but villagers refused to render money-lenders ordinary services even for payment and would have no dealings whatever with them.

"It is a welcome sign of the times," declares the *Bombay Examiner* (Catholic), "to see the people taking in hand themselves a notorious social evil, for which neither the Government nor Indian social reformers have discovered a remedy."

The Missouri, Kansas & Texas Railroad, better known as the "Katy," was recently reorganized by two New York City banking houses. For doing the job they asked \$1,614,249.79 for themselves and \$750,000 for their lawyers, a total of \$2,364,249.79. The Interstate Commerce Commission thought this was too much and cut the bill to \$900,000 for the bankers and \$600,000 for the lawyers. But Commissioners Eastman, McManamy and Campbell regarded this sum also as excessive, and the former wrote a vigorous dissenting opinion, part of which is printed in *Labor*, the organ of the railroad brotherhoods, "but which for some reason other newspapers have not featured," according to the *Nation*.

When a modern corporation gets into financial difficulties, observes Mr. Eastman, some firm or group of bankers emerge as "reorganization managers" or "protective committees." "At the outset they are largely self-appointed and throughout their existence they are largely self-guided." In the case of the "Katy" the reorganizing bankers formulated a plan for raising \$18,420,800 by assessment upon the stockholders. Against this they not only turned in a bill amounting to an eighth of the total, but previous to this they had already collected \$107,000 for traveling expenses, \$153,675 with which to pay a firm of engineers, and \$149,000 in commissions as members of the underwriting syndicate. In regard to legal fees Mr. Eastman remarks: "It was testified in this case that the services of one of the lawyers were worth \$500 per day. Men receiving such compensation usually entertain a righteous conviction that it corresponds with intrinsic worth, although, at the same time, they may be incensed that painters or carpenters should assume to demand and be able to exact \$15 per day for their services." In spite of the high price paid, Mr. Eastman does not feel sure that the railroad has benefited greatly through its new birth.

### THE SMOKE EVIL

Masons are at present engaged in the restoration of Westminster Abbey. In consequence parts of



the structure have been revealed in the form and color which its architects had in mind.

"The Abbey is only one, if perhaps the most flagrant, example of the effect of coal smoke on our public buildings," said a high official of the Office of Works, according to a report published in the *London Post*. "Londoners are so accustomed to seeing their old buildings foul with soot that they do not realize that the color of a building is hardly less important than its form.

"The glimpse which may now be obtained of Henry VII.'s Chapel in its natural color will suggest to the public what a miracle of Gothic grace and beauty has been lost to the world since the Abbey was allowed to be buried under a crust of solid smoke.

"If Parliament only realized half the truth about the devastating effects of coal smoke on the Houses in which it works, a law would be rushed through making it compulsory for every coal grate within ten miles of Parliament Square to be replaced by a gas or electric stove."

#### INDUSTRIAL INEFFICIENCY.

Bad management is blamed for the present condition of the coal mining industry by *Black Diamond*, recognized as the leading coal operators publication in the country. It declares editorially:

"Students of the superficial will say that present conditions (in the coal industry) are the result of the lack of balance in wage scales between the union and non-union fields. That is not true. Its falsity is demonstrated by the fact that most of the non-union coal, produced at an extremely low cost, is being sold below that cost, and that losses in the non-union fields are probably only slightly less than those in the union districts. The problem is almost wholly one of management and, since the present management is scoring failure after failure, who can say that it is not bad? Good management scores success."

"A study of the entire situation seems to indicate," the article continues, "that the management of the bituminous coal industry is sadly deficient in the ability to co-ordinate production with demand. Alone of all the industries, in coal the one and only objective in the minds of executives seems to be production and still more production. Months of study and millions of investment are made in an effort to increase tonnage, with almost never a thought given to where or how the coal is going to be sold. The indictment of bad management stands and will stand until coal producers learn to give as much thought to marketing and the problems presented therein as they do to production."

#### VACATIONS FOR WORKERS

Are young persons flocking to the "white collar job" because of the two weeks' vacation with pay? An affirmative answer may be read into a recent report of Industrial Commissioner James A. Hamilton, of New York, dealing with the vacation policy in that State as applied to office workers and factory workers. In a statement issued recently Commissioner Hamilton points out that a study of 1,500 factories discloses that 90 per cent of the number gave vacations with pay to their office workers, while only 18 per cent of the number gave vacations with pay to their production workers. Among other things the survey of these 1,500 factories for vacation data showed:

That the larger establishments lead in giving vacations to their factory workers, 39 per cent of the plants with more than 2,000 employes having such vacation policy. That only 9 per cent of plants with less than 50 employes provide vacations for factory workers. That the average vacation for office workers was two weeks,

for factory workers one week. That the food and chemical industries rank first among industries which have "vacation with pay" policy for their factory workers. That only 6 per cent of the factories had abandoned previously established vacation policies for their workers. That employers who provide vacations for their factory workers favor the plan. These employers said that the vacation policy resulted in "increased loyalty to firm," "reduced turnover," and "contented workers."

#### CO-OPERATION

A short course in commodity co-operative marketing, the first ever given by a State agricultural college, was the feature of Oklahoma A. & M. College's Farmers' Week, August 4 to 7. More than 350 farmers attended the co-operative marketing course. It was by far the largest group meeting of the week.

Dr. Bradford Knapp, president of the college, in opening the school, said: "We believe in co-operation here at the college. We have helped to organize the Pottawatomie County Creamery Association, of which the college is a member, and this association now is operating the college plant." Dr. Knapp declared, he believed in co-operative marketing to be "the greatest movement in the whole agricultural world."

The retail trade of Kettering, England, is said to be dominated by the Co-Operative Society established there, which has 13 grocery branches in the town and others at seven neighboring villages; it has 10 butchery branches in the town and one at Woodford, while two traveling butchers' shops serve the hamlets around.

More than 800 members have been assisted in the erection of houses, and loans of £110,000 have been made to the local authorities for various works of improvement. The wages bill for 1924 was over £40,000 and 2,000 members joined the society last year. A rice and seed department has lately been opened to supply the supply of seeds and fertilizers, food for poultry, pigs, dogs, etc. This is the fourth new shop opened by the society within the last 12 months.

Officers and members of the Arkansas Cotton Growers' Association have formed a new corporation, to be known as the Cotton Association Credit Corporation. The object of the new organization is to provide credit exclusively for the members of the association. The corporation will secure funds from the Federal Intermediate Credit Banks and other sources, and make loans to Association members to aid them in producing and financing their crops.

Mr. John D. Eldridge, Secretary of the Cotton Growers' Association and a director of the Credit Corporation, expects that the formation of the latter will provide a means of helping the members of the co-operative in a substantial manner. "Many of our most loyal members," he said, "have been unable to market their cotton through the association because of the fact that the cotton was mortgaged, and the holder of the mortgage insisted that the cotton must be dumped on the market as soon as it was ginned, instead of being marketed in orderly fashion through co-operative channels." The new corporation is to remedy this situation.

It is reported that the new corporation is similar to the credit corporations formed by co-operative cotton marketing associations in twelve other states, likewise similar to that organized by the Arkansas Cotton Growers' Co-operative Association.



## Central-Blatt and Social Justice.

Monatsschrift veröffentlicht von der Central-Stelle des Central-Vereins, 3835 Westminster Pl., St. Louis, Mo. Abonnement, \$2.00 das Jahr, zahlbar im Voraus; Einzelne Hefte 20 Cents.

Rate: 5—25 Exemplare an eine Adresse, 15 Cents das Stück; 26 Exemplare und mehr, je 12 Cents. Abonnement auf Lebenszeit, \$50.00.

## Die Grundlagen der sozialen Kultur.

### I.

Nichts ist so sehr Voraussetzung eines sozialen Wiederaufbaues, als daß man sich klar wird, auf welchen Grundlagen unsere soziale Kultur ruht, um zu wissen, in welchen Punkten die Entwicklung von den Grundlagen abgewichen ist und einer Rückführung bedarf. Würde in dieser Frage Klarheit herrschen, so könnten Werke wie H. St. Chamberlains „Grundlagen des 19. Jahrhunderts“ oder O. Spenglers „Untergang des Abendlandes“ nicht so verheerende Wirkungen auslösen. Der pathologische Rassenatavismus des einen, der in der „blaublonden“ Rasse das „ausgewählte Volk“ sieht, gleichwie die Resignation des anderen, der den „Untergang des Abendlandes“ prophezeit, aber immerhin für die nächsten Jahrhunderte vor demselben dem Preußen die Herrschaft über dieses Abendland zuspricht, diese Mentalitäten können nur dort verwirren, wo die Klarheit in die Grundfragen fehlt. Da ist es um so wichtiger, daß im Gegensatz zu diesen phantastischen Konstruktionen dilettantischer Außensteher die Wissenschaft gerade der letzten zwanzig Jahre eine immer gründlichere Durchdringung des Problems der Grundlagen unserer sozialen Kultur erkennen läßt.

Es sind da vor allem zwei Richtungen zu nennen, die beide mit Hilfe kulturhistorischer Methoden zu soziologischen Erkenntnissen kommen und daher die konstruktive Soziologie wohlthuend ergänzen; die soziologische Schule von St. Gabriel (bei Wien), vertreten von P. Wilhelm Schmidt, S. B. und P. Wilhelm Roppers, S. B. D. aus der Gesellschaft des seligen Johannes Zanssen, und die historischen Schulen von Alfons Dopsch (Wien) einerseits und Gustav Schnürer (Freiburg im Necklande, Schweiz) andererseits. Während die St. Gabrieler Schule vorzüglich die Völkerkunde pflegt und die allgemeine menschheitlichen Grundlagen feststellt, widmen Dopsch und Schnürer ihre Forschungen vor allem den Grundlagen der europäischen Kultur. Die St. Gabrieler Schule ist selbstverständlich katholisch, desgleichen Schnürer, Professor der katholischen Universität Freiburg i. d. Schweiz. Dopsch hingegen steht auf dem Boden der modernen Wissenschaft; seine Zeugnisse dürfen daher, wie die Othmar Spann's, des Soziologen der Wiener Universität, den Dopsch als Kultur- und Wirtschaftshistoriker vornehmlichst ergänzt, gerade von diesem Standpunkt aus doppelt bewertet werden.

Seit die späte Aufklärung (z. B. Justus Möser), die deutsche Romantik (Gichhorn, Savigny) und der deutsche Idealismus“ (Hegel, Fichte) sich wieder nur mit germanischer Urgeschichte zu beschäftigen begannen und dabei den tendenziösen Zeugnissen des Tacitus und Tacitus einseitige Bedeutung zumachen,

beherrscht der Evolutionismus die Wissenschaft von den Urzuständen der Menschheit, der Gedanke einer Entwicklung aus primitiven Anfängen, aus Promiskuität (wahlloser Geschlechtsgemeinschaft), aus Urkommunismus und Urdemokratie, wolfsmäßiger „Gleichheit“ und „Freiheit“, zu den „höheren“ Formen der Kultur. Es ist sofort einzusehen, welche verhängnisvollen Konsequenzen für das soziale und politische Leben der Völker aus solchen Theorien entspringen müssen. Der Sozialismus (Marx, Engels, Bebel), so wohl Kind des Aufklärungsgeistes (Voltaire, Rousseau, Smith, Ricardo), als auch des „deutschen Idealismus“ (Kant, Hegel, Fichte), hat denn auch nicht versäumt, die „höheren“ Formen des Liberalismus abzulehnen und die Rückkehr zu jenem „Urzustande“ zu empfehlen, den ihm sowohl die Völkerkunde englischer Forscher, als auch besonders die Germanistik (seit Möser und Eichhorn) ständig vor Augen rückt. Wenn am Anfang der Menschheitsgeschichte die Promiskuität stand, dann kann das Ziel der „Entwicklung“ durch die „Verirrung“ der Monogamie hindurch nur die „freie Liebe“ sein. Wenn Urkommunismus und Urdemokratie, Gleichheit und Freiheit die ersten Kategorien des sozialen Lebens sind, dann ist es nur recht und billig, daß die „Entwicklung“ über die Autorität hinausführt, Besitz und Eigentum abstreicht, um schließlich den verlorenen Urzustand der Weiber- und Gütergemeinschaft wiederzugewinnen. Der Gegensatz zum Christentum springt in die Augen. Während das Christentum nicht nur den geistlichen Wiederaufbau der Familie und des familienhaften Staates, sondern überdies einen Aufbau geistlichen Familienthums in Kirche und Orden selbst erstrebt und darin die Wiedergeburt der Familie sieht, daß alle Ordnungen vom Familiengeist durchdrungen werden, erhofft der Sozialismus die Ueberwindung der Familie, des mit ihr stehenden oder fallenden Besitzthums, als ihres Substrates und Palladiums, und der mit ihr gegebenen Autorität als ihres Gestaltungsprinzips.

Es ist daher von epochaler Bedeutung, wenn die Schule von St. Gabriel auf dem Gebiete der Ethnologie durch konkrete Thatfachenforschung den Beweis erbringt, daß am Anfang der menschheitlichen Entwicklung nicht Promiskuität, Urkommunismus und Urdemokratie stehen, sondern im Gegentheil Monogamie, Ehe und Familie, Familienbesitzthum und Familienautorität, und daß desgleichen der aus diesen Urformen organisch erwachsende Staat nach dem Bilde der Familie gebaut ist. Zusammenfassend haben P. Schmidt und P. Roppers ihre Forschungen nunmehr niedergelegt in dem Werk „Völker und Kulturen, 1. Bd. Gesellschaft und Wirthschaft der Völker“ (Regensburg 1924, 793 S., mit einer Karte, 30 theils farbigen Tafeln u. 551 Textabbildungen, Joseph Gabbel), dritter Band des großen Sammelwerkes „Der Mensch aller Zeiten, Natur und Kultur der Völker der Erde“, als dessen 1. u. 2. Bd. bisher erschienen sind: Hugo Obermaier, „Der Mensch der Vorzeit“ (1912) und Ferdinand Birkner, „Die Rassen und Völker der Menschheit“ (1913), ein auf klarer katholischer Basis ruhendes, monumentales, wissenschaftliches Werk, als dessen Abschluß P. Schmidt



und P. Koppers in ihrem 2. Bd. die „Religion der Völker“ behandeln werden (erscheint 1925).

Vor allem stellt die St. Gabrieler Schule, die primär die sogenannten Naturvölker ins Auge faßt, die historische Schichtung fest und kommt zu dem Resultat, daß als die älteste Schichte Afrikas, Asiens, Amerikas und Australiens die Pygmäen und Pygmäiden zu gelten haben. Diese Urkultur—man könnte sie eine „Verschrumpfung des Paradieses“ nennen—ist charakterisiert durch Monogamie, Autorität des Vaters und Vaters in gemäßigter Form, Familienbesitzthum, Jagd- und Sammelwirthschaft. Der Staat existiert nur in Ansätzen, nur als Zusammenfassung mehrerer selbständiger Familiengruppen unter der bloßgubernativen Autorität eines Häuptlings. Die Familie hat nicht die Kraft, den Staat zu gestalten, die soziale Organisation bleibt in der Familie stecken.

Von dieser pygmäischen Urkultur zweigen nach P. Schmidt und P. Koppers drei charakteristisch primäre Kulturen ab: die Kultur des Totemismus, des Matriarchates und des Nomadismus. Alle drei Formen stellen sich als Entartungen, als steckengebliebene, rudimentäre Formen dar, nicht als organische Fortbildungen der Urkultur. Der Totemismus schaltet die Familie aus und führt zu einem komplizierten, auf dem vereinsmäßigen, familienfeindlichen Altersklassensystem aufgebauten Staat, der seine Kraft zieht, nicht aus der zum Staat angewachsenen Familie, sondern aus der Ueberwindung der Familie durch den Staat. Das Mutterrecht, das Matriarchat, läßt die Familie auf der Mutter basieren, verkehrt daher das Wesen der Familie und bringt in der Folge zum ersten Mal Großfamilienhäuser mit Großbetrieb, Sklaverei, Zins- und Wucherswirthschaft, und als Reaktion des Mannes gegen diese Herrschaft des Weibes partei- und bewegungsmäßige, staatenfeindliche geheime Männerbünde. Der Totemismus ist wirtschaftlich Jagd, zugleich Gewerbe und Handel, Kunst und Technik, das Mutterrecht hingegen Ackerbau! Als höchste Kulturform der Naturvölker kommen Synthesen vor; ihre Vollenbung finden dieselben in der sudanesischen und polynesischen Kultur, die beide ganz verwandte Züge zeigen mit den Kulturen der sogenannten Kulturvölker und jedenfalls die höchste Steigerung darstellen, deren die Naturvölker überhaupt fähig sind.

Die Naturvölker, man könnte sie die „helle Rasse“ im weitesten Sinne oder die „Noachiden“ nennen, entspringen unmittelbar aus der Urkultur ohne den Umweg des Totemismus oder Matriarchates. Das paradiesische Familienprinzip wächst aus zur Großfamilie und schließlich zum patriarchalen Großstaat (oder Reich), beruhend auf souveräner, väterlicher und staatlicher Autorität und auf dem Erstgeburtsrecht. P. Schmidt behandelt von den Kulturvölkern nur die Nomaden, nicht hingegen die eigentlichen, engeren, Viehzucht und Ackerbau zugleich betreibenden Kulturvölker, deren soziale Organisationsformen sich ohne Entartung und Bruch in organischer Entfaltung aus der paradiesischen Urkultur, resp. aus der noachidischen Stammeskultur ergab, nämlich den Kern der biblischen Semiten und die Europa besiedelnden Japhetiten. Die Bibel als ein Stück Offenbarungsgeschichte, sowie die Urgeschichte Europas als ein Gegenstand der Anthropologie und Archäologie, vor allem

aber der Quellenforschung, der Analyse und der griechisch-römischen Quellen, ist nicht ethnologisch empiristisch zu fassen.

P. Schmidt konnte sich auf diese Seite des Problems nicht einlassen; hier müssen seine Schüler weiterforschen. So ergibt sich nothwendig in der ethnologischen Gedankenführung eine Lücke. Es ist jedoch unzweifelhaft, Bibel, europäische Urgeschichte und philosophische Soziologie beweisen es in Ergänzung Ethnologie, daß sich die in der Pygmäenkultur andeutete, dort jedoch verkrüppelte, paradiesische Urkultur nicht bloß in Totemismus, Matriarchat und Nomadismus gespalten, sondern auch geradlinig weiterentwickelt hat. Aus der auf Mann und Weib gleicherweise vertheilten paradiesischen Jagd- und Sammelwirthschaft ergab sich in dieser geradlinig verlaufenden Entwicklung gleichzeitig die doppelte Stänbildung des Ackerbaues und der Viehzucht. Die Jagd wurde zur Viehzucht, das Pflanzensammeln zum Pflanzenbau, wie P. Koppers zeigt. Die Bibel deutet diesen Parallelismus sowie die geistige Priorität des Ackerbaues vor der Viehzucht dadurch an, daß sie Noe und Abel als Bauer und Hirten charakterisiert. Die Kulturen der Sethiten und Kainiten, die wir heute beide als ursprünglich Ackerbau und Viehzucht verbindende vorzustellen haben, die eine mehr religiöse Kultur, die andere mehr irdisch gerichtete Civilisation versielen, d. h. die Civilisation verschlang die Kultur. Gerettet wurden nur Noe und seine drei Söhne, gemäß aber auch nach richtiger Eregeese Bornoachiden. Es scheint, daß der Unterschied zwischen Geschichts- und Naturvölkern gerade darin seine tiefste Wurzel findet. Nur die Noachiden gelangten zu kultureller und geschichtlicher Bedeutung, die Primitiven hingegen blieben im Grunde geschichts- und kulturlos.

Vor allem zeigen die Noachiden als Träger einer Kultur, die sich ungebrochen aus der paradiesischen und sethitischen Urkultur entfaltet hatte, von Sams aus ständige Differenzierung, souveräne Autorität auf der einen, Unterordnung, ja seit Cham Knechtschaft auf der anderen Seite. Die Großfamilie des Nomadismus und der Großstaat, erwachsen aus Menschen- und Kastensymbiose, wie P. Schmidt zeigt, finden nur eine Seite und zwar die degenerierende Seite noachidischer Entwicklung, nicht die organische. Die vollzog sich auf übernatürlichen Wegen in den biblischen Semiten (von Noe über Abraham bis David) auf natürlichem Weg aber in der europäischen Urgeschichte, an deren Anfang die organische, nicht a Symbiose, sondern auf Wurzelständigkeit beruhende väterliche, dynastisch-monarchische, ständische, auf Besitz und Eigenthum beruhende Ordnung steht. Die höhere Kultur der Großstaaten oder Reiche gründet sich demnach nicht nur auf Symbiosen höherer und niedriger Formen, sondern in ihrer Wurzel auf innerer Gliederung und Organisation des tragenden Volks selbst. Dahin wären P. Schmidt und P. Koppers ergänzen. Erst durch diese Ergänzung gewinnt die Völkerkunde jene Fruchtbarkeit, die ihr im Interesse des Aufbaues sozialer Kultur in der Gegenwart münchen ist. Gerade die Germanistik kann hier am besten dienen, da sie die zahlreichsten und im Fach richtiger Quellenkritik Klarsten, von Archäologie und Anthropologie überdies bestätigten Nachrichten über



ursprüngliches Volk der europäischen Urgeschichte. Desgleichen die philosophische Soziologie, die der Natur des Menschen und der Gesellschaft ihre Kategorien gewinnt und daher ein schematisches Bild der Werden des Staates aus der Familie zu geben vermag. Beide Wissenschaften können die Völkerkunde allem darin ergänzen, in der Ständegliederung, Feudalismus und Föderalismus Ursprünge, nicht Produkte der Symbiose, der Verschmelzung höher und niedriger Rasse zu erkennen.

Eines freilich zeigt die Völkerkunde schon jetzt, und ist das bleibende Verdienst der Schule von St. Gobriel, daß nämlich am Anfang der Menschheitsgeschichte positive Formen stehen, es daher nothwendig zu prüfen, ob dies nicht auch für den Anfang der europäischen Geschichte zutrifft. Kurz zusammengefaßt lauten die für unsere Gegenwart meines Erachtens entscheidendsten Ergebnisse der Forschungen von Schmidt und P. Koppers wie folgt: 1) die Monogamie ist die Urform der Ehe. Polygamie, Polyandrie, Promiskuität, wenn überhaupt vorkommend, sind spätere Entartungserscheinungen. Damit fällt die moderne „Eheform“, „Freie Liebe“, Auflösbarkeit der Ehe, Verhinderung des Kindersegens vor oder während der Empfängnis. 2) Das Familienbesitzthum, die Familienwirthschaft, in der Mann und Weib in über- und Unterordnung gleichwerthig zusammenwirken, ist die Urform der Wirthschaft. Zins- und Pachterwirthschaft, Dienst- und Arbeitsvertrag, familiäre Feindschaft, Großbetrieb, Kommunismus sind Entartungen auf späterer Entwicklungsstufe, entsprungen aus der Nichtwürdigung des Familienprinzips. 3) Die Autorität am Anfang der Geschichte ist eine souveräne, entelechistische Kraft, keine Synthese mehrerer Kräfte. Die „Demokratie“ auf der Urstufe, die Gleichberechtigung der Familienhäupter unter der Regierung eines Wahlhauptes, ist Verschrumpfung, nicht organische Entfaltung des Familienprinzips. Die Demokratie im eigentlichen Sinne als eine Verneinung der Souveränität der Autorität entsteht gleichfalls erst auf späteren Entwicklungs- oder besser Entartungsstufen: in den vereinsmäßigen Altersklassen des Lokalismus und in den partei- und bewegungsmäßigen geheimen Männerbünden des Mutterrechtes. 4) Der gerade Weg der Menschheit führt von der Autorität der Familie zur patriarchalen Großfamilie und von der monarchisch-dynastischen, auf Ständeordnung, Feudalismus und Föderalismus beruhenden Reichsmonarchie, das, wenn auch historisch oft aus Symptomen und nur selten aus ungebrochener Entwicklung hervorgegangen, in dieser seiner Gliederung dennoch sozialistisch einer Naturanlage des Menschen entspricht.

P. Schmidt verfehlt nicht, aus seinen ethnologischen Thesen die konkreten Folgerungen selbst für die Gegenwart zu ziehen. Gerade dies macht sein Werk so fesselnd. Klaffisch formuliert er die Perspektive, die seine Gedankenführung mündet, also: Der moderne Liberalismus schuf eine Arbeitsflaverei, die an der großen Masse der Menschen fürchterlichen Raub verübte, um einer Kultur willen, die doch nur Schein war. Der revolutionäre Sozialismus erzwang demgegenüber nunmehr ein Arbeitsrecht, das zwar den Arbeiter befriedigt, dafür aber die Rentabilität der bisherigen Kultur in Frage stellt. Wer wird die Arbeit

ter dazu bringen, für eine Kultur, die sie erniedrigt, Opfer zu bringen? Niemand! „Dann aber käme unsere heutige Kultur zum Stillstand. Wenn man bedenkt, daß ein ungeheurer Theil derselben reine äußere Bequemlichkeitskultur, rein sinnliche Genuß- und Luxuskultur ist, so wäre es ja nicht schade, wenn die Produktion dieser Zweige aufhörte oder stark gemindert würde.... So ist es fast vorauszusehen, daß eine große Anzahl bisheriger Großbetriebe stillgelegt werde und daß es dabei bleiben wird.... Denn wenn einerseits keine Macht da sein wird, die Arbeiter zur Arbeit zu zwingen, so wird noch weniger eine Macht da sein, die, bei völliger Unrentabilität, auf die Dauer den Weitergang der Betriebe erzwingen könnte.... Aus diesem Zustand wird ein allmählicher Abbau wie von selbst dadurch eintreten, daß dann die Arbeiter sich darangeben, in kleinen Einzelbetrieben und Hauswirthschaften in möglichster Selbstgenügsamkeit die verschiedensten Lebensbedürfnisse selbst zu befriedigen,.... daß ferner, da diese wirtschaftliche Entwicklung wohl zum Vorschein tritt, wird mit einer wachsenden Staatsmüdigkeit, und damit einer zunehmenden Bedeutungslosigkeit des Staates, in gleichem Maße die Bedeutung der Familie, des Familienverbandes, der Heimath und der Heimathgegend steigen wird; etwas mehr Familie und etwas weniger Nation; etwas mehr Heimath und etwas weniger Vaterland, wird die Devise dieser neuen Generation sein.“

Dr. Ernst Karl Winter, Wien.

—0—

### Die Wucherfreiheit unsrer Zeit.

Die furchtbare soziale Noth unsrer Zeit wurzelt zu tiefst in der Abkehr von der Religion, in der Hineinwendung zum Materialismus; in der gegenseitigen Ueberborthaltung, im Wucher, in der Ausbeutung der Arbeitskraft, in der Auswucherung des Verbrauchs durch Trusts, Syndikate und Gewerkschaften. Die mittelalterliche Kirche hatte durch weise Wuchergesetze Hemmungen aufgerichtet. Der aufkommende Individualismus und Liberalismus riß sie nieder. Was noch an Resten von Autorität vorhanden war, rottete der Sozialismus aus. Und heute stehen wir in der That vor dem Untergang der aufgelösten abendländischen Völker, oder wir kehren ausnahmslos in höchster Noth zurück zur kirchlichen Autorität und achten ihre Gesetze.

Rud. v. Shering geißelte diese Zustände also: „Es wird erst neuer bitterer Erfahrungen bedürfen, bis man wieder inne wird, welche Gefahren der von allen Seiten entbundene individuelle Egoismus für die Gesellschaft in seinem Schoße trägt, und warum die Vergangenheit es für nöthig gehalten hat, ihm einen Zaum anzulegen. Unbeschränkte Verkehrsfreiheit ist ein Freibrief zur Erpressung, ein Jagdpakt für Räuber und Piraten mit dem Recht der freien Piraterie auf alle, die in ihre Hände fallen — wehe dem Schlachtopfer! Daß die Wölfe nach Freiheit schreien, ist begreiflich; wenn die Schafe in ihr Geschrei einstimmen, so beweisen sie damit nur, daß sie Schafe sind.“ (Der Zweck im Recht. I. 146.)

J. Finke, Bonn.

i. d. Allgem. Rundschau.



## Subjected to an Acid Test

### II

Even the title of Rothacker's poem is significant: "Die Unverbesserlichen"; moreover, the author, who had studied at Freiburg and Tuebingen, came from an excellent Catholic family. It is said, his father had wished him to study for the priesthood. In fact not a few of the revolutionists had been Catholics (Schurz was one of these); this, and the fact that the majority of the prosperous Germans sided with the radical journalists and speakers, made matters worse, of course, for the loyal Catholics. Many of the wealthy Germans from 1850 on until near the end of the century assisted those men financially. The infamous Samuel Ludvigh, a Protestant German Hungarian, who succeeded to keep alive *Die Fackel* (The Torch), a notorious atheistic monthly, preaching materialism of the rankest kind, for over twenty years, obtained his support mainly from men of this category, as his list of the "Stockholders and Members of the Propaganda Against Churches and Priesthood" shows. They made it possible for him to publish a collection of his articles (two volumes) and a translation from the French of a book on "Sound Human Reason" by Jean Meslier, an ex-clergyman. It is significant that we were able to find no less than 39 brewers among 169 members, some of whom were at one time Catholics. What they subscribed to as the partners of this propagandist of materialism, the following sample from one of his articles makes clear: "Both in Austria and in Switzerland I saw miraculous crucifixes, madonnas and relics that could accomplish everything with the exception of making an ultramontane Jesuit an honest man or a Doctor of Theology a useful citizen." However, this is not Ludvigh at his worst; here are a few sentences, characteristic both of this man and ever so many others of the same type: "That consecrated monster in New York (Archbishop Hughes) possesses ample resources to sustain people in their belief in Christ; but the Devil who is, according to the Bible, mightier than God, has his helpers, before all in Gotham, working furiously in his pay to put Christianity down. The reverend, most reverend and not-reverend journey-men of God admit, what is for them a dangerous truth, that the non-catholic half of the Germans (in our country) is composed of infidels. If the Pope knew how many Catholics read the *Torch* (Ludvigh's monthly), he would cross himself thrice and curse the Devil in hell who is working against him with might and main."

The Turners, radical German labor organizations, schools and societies of "Free Thought," backed up leaders of this kind, whose influence was augmented when they joined the Republican party and participated in its victories.†) That the German Catholics generally remained faithful to the Democratic party

†) "Heinzen," says Wendell Phillips, "was foremost among a few leading men who proposed the nomination of Fremont for the presidency" during 1864.

must to a great extent be ascribed to this fact. They saw their worst enemies and detractors assuming leadership in the new party, such men as Fritz Haubreck of Cincinnati, Henry Boernstein of St. Louis, and many others who have left us documentary evidence of their hatred for the supernatural and the church that represents Christ. Not a few of them participated in the Civil War, rising to military positions of considerable distinction. Frederick Hecker, who obtained to the rank of Major-General, expresses his regret that the Protestant monarchs of Europe were at the same time the bishops of the churches of their respective countries, since they were thereby prevented from opposing the Pope resolutely and effectively. "As long as a Protestant prince is unwilling to give up his own papal authority (infallible even in absolute states), all Kettlers, all Jesuits, the entire black militia will shout at the people: 'Hold on to the Papacy! they want to make Lutherans out of you.' Hence a lack of firmness in proceeding against the infallibility and the danger that the entire anti-Roman movement will once more come to naught."††)

The address, from which these sentences are quoted, must have been held some time between 1870 and 1872, proving that the antagonism of the anti-clerical Germans towards the Church remained active for many decades. This is further borne out by a poem which the *Herold des Glaubens*, of St. Louis, copied from the *Zukunft*, the official organ at that time of the Nord-Amerikanische Turnerbund, in the issue of February 9, 1876. One of the significant verses declares:

Und wenn ich allmächtig wär,  
Gäb's auch keine Kirchen mehr,  
Schulen machte ich daraus,  
Wo gelehrt Jahr ein, Jahr aus,  
Was gut und wahr, und nützlich ist,  
Daß Wissen — mehr als Glauben ist. —

These outpourings continued virtually for half a century. Naturally at times the fury abated somewhat, until some such occurrence as the publication of the Syllabus, or the declaration of the dogma of Infallibility, incited hundreds of writers and speakers to renewed attacks. The Kulturkampf in Germany so aroused their desire to participate in what they thought would end in the extermination of the Church that the German American Catholics were forced in self-defense to found Catholic dailies. Because the daily paper published by the "liberal element" not merely reprinted all the arguments furnished them by the "reptile press" of Germany, subsidized by Bismarck, but ransacked every storehouse of calumny in order to discover something discreditable to the Church and the clergy for the purpose of throwing it into the face of the Catholics. Since the immigrants, of whom a great number were arriving every year during the seventies, were bound to read German papers, it was considered imperative to pro-

††) Reden u. Vorlesungen, St. Louis, 1872, P. 37.



at them from the influence of newspaper writers whose hatred of the Church not infrequently led them to the extreme of blasphemy. Thus the *Amerika* came into being in St. Louis, while New York, Philadelphia, Pittsburgh and Buffalo the other cities where Catholic dailies, printed in the German language, were established. In still other cities new Catholic weeklies came into existence, while in some instances priests and laymen required an interest in non-Catholic papers for the purpose of controlling their policy.

That the losses through defections from the faith among German Catholic immigrants were comparatively insignificant, must, to a great extent, be attributed to the watchfulness and activeness of the German pioneer priests and the leaders among the laity. These men were both faithful and courageous; they realized that they were facing a ruthlessly unscrupulous, energetic and persevering enemy. Had our pioneers been anything else but men of strong conviction, the number of apostates among the German Catholics who came to our country during the half-century from 1840-1890 must have been very great. As it was, we believe the opinion of the late Fr. Anselmus Mueller, O. S. M., for many years rector of St. Francis College at Quincy, to be correct, that the great majority of the German Catholics who had remained faithful to their religion in their native land preserved the faith in America. While among the Catholics more than one apostate priest has been able to gain a following among the people of his nationality in our country, the priest who had caused Bishop von Ketteler so much worry—Biron—found no adherents among his Catholic countrymen here. Of course, the radicals in Milwaukee, where he settled, received the ex-priest with open arms; together with Joseph Bruckner, who had been a student of theology in the Tyrol, the apostate published the "Official Organ of the Federation of Freethinking Congregations"†††), and ultimately a vile sheet, called *Lucifer*. But Biron did not attain to the slightest influence over our people anywhere. The majority of them were of a type which had elicited the admiration of Cardinal Pacca, Secretary of State to Pius VII., who, during his residence at Cologne as Papal Delegate, had been baffled by the conduct of the people on whom he conferred the Sacrament of Confirmation at Aremberg in 1793. "On this occasion," he reports, "I witnessed a sight that moved me and proved to me how much spiritual benefit it would be possible to accomplish among the good German nation if the vineyard of the Lord in that country were cultivated by zealous and wise workers.\*)" Since Pacca's days, such bishops and priests, as he wished for, had been granted Catholic Germany. Of the latter, many had accompanied or followed the emigrants to America, going with them into the wilderness and sharing with them the privations of

frontier life. Well instructed and well fortified as most of the laity were, they became in reality what Rothacker called them because of their tenacious adherence to their faith: "Incorrigibles."

On January 1, 1870, E. A. Zuendt, a poet of considerable quality and by no means a vulgar ranter, greeted the New Year with a poem full of hope of victory for the things from which these German liberals and radicals expected so much. It seemed certain to him that not even the priesthood could impede the progress he had in mind, for he declares:

Wie auch der Priester finst're Wölfe grollen,  
Wo man des alten Höhlerglaubens lacht,  
Ob sie versuchen, den gewalt'gen, bollen,  
Lebend'gen Strom, der aus des Geistes Schacht  
Hervorbraust, in die Glaubensform zu bannen:—  
Es ist umsonst—die Fluth durchbrach den Damm,  
Sie werden keine Brücke drüber spannen;  
Des Wissens Blitz zerschmetterte den Stamm,  
Der jener Einfalt Zweige ausgebreitet,  
In deren Schatten sie das Wolf geüdet. \*\*) —

He proved a poor prophet. The German radicals and freethinkers at least have gone to their graves, without witnessing the consummation of their hopes. Societies of Turners, regarding whom a liberal German writer said fifty years ago, "they play the most important role in the life of the Germans in America; they exist in almost every city where Germans are to be found in any considerable number, and the Turnhall is the headquarters of the German population"\*\*\*), exert but little influence today. The very names of the poets and writers, who were the evangelists of materialism and agnosticism, are unknown to the present generation. The churches, founded by the Catholic immigrants of German blood, remain; the school system which they fostered has become a national institution; the monasteries and convents founded by the monks and friars who came from German-speaking countries have flourished; in fact, they are now sending missionaries to Asia and Africa, the Philippines and the South Sea. Likewise the sisterhoods of German origin have achieved great things in our country; their hospitals, orphanages and schools have multiplied and proven a blessing to the people of America.

No other Catholic immigrants were so bitterly attacked by men of their own blood after coming to this country as those of the German tongue. Their detractors even rejoiced in the all but liberal action of the Know-Nothings, because it was in so large a measure directed at Catholics. "The good thing about the Know-Nothings is," says a writer in a popular German-American magazine of the time, "their opposition to Catholicism, whose highest authority is not the law of this land, but the High Priest in Rome." The author of the article is convinced that "the Roman hierarchy and Jesuitism are gaining more ground in the United States all the time." For that reason he is willing to for-

†††) Pfuef, O. Bischof von Ketteler. Mainz, 1899, vol. 2, P. 66-67.

\*) Pacca, Cardinal. Hist. Denkwürdigkeiten. Augsb., 1832. Footnote, P. 30.

\*\*) Zuendt, E. A. Lyrische u. Dramat. Dichtungen. St. Louis, 1871. P. 101.

\*\*\*) Becker, J. H. Sociale u. polit. Zustände i. d. V. St. v. Nordam. Augsb., 1879. P. 290.



get that the Know-Nothings render too much service to the Protestant church and that they "transcend all legal barriers for the protection of religious liberty," since, in his opinion, the rosary (the weapon of Catholicism) puts greater obstacles in the way "of the development of human reason" than the Bible in the hands of Protestants.†) None of the historians of the Catholic Church in our country have thus far recognized the significance of this struggle and the sacrifices it called for on the part of our people. They have, in consequence, never obtained the credit due them for having carried on so valiantly against their own countrymen. The Know-Nothings and A. P. A.'s tried all Catholics; the German Catholics were constantly beset by men of their race and language besides, as we have shown. They stood well the test forced on them; it made of them that militant body which has on more than one occasion come to the forefront in defense of the Church and the parochial school. Let us hope that their descendants may ever emulate their example.

F. P. K.

### König Ludwig I. von Bayern und das Altarbild von Evansville, Indiana.

Am 13. Oktober dieses Jahres werden es 100 Jahre, daß König Ludwig I. von Bayern den Thron seiner Väter bestiegen hat. Was dieser Monarch in den 23 Jahren seiner Regierung und nach der Thronentsagung seinem Volke war, wie er für sein Volk lebte und dachte und wie er es liebte, davon zeugen nicht nur die Denkmäler der Kunst in allen Kreisen unseres schönen Vaterlandes Bayern, an der Donau und an der Isar, am Main und in der sonnigen Pfalz, davon zeugen auch die vielen Wohlthätigkeitsstiftungen, seine Kirchenbauten und Klostergründungen, davon zeugen aber auch die vielen Dankbriefe aus allen Theilen der Welt, die dem großen König für seine Wohlthaten zugingen. Denn nicht nur für seine eigenen Unterthanen war König Ludwig ein besorgter Vater, er vergaß auch die Bayern, die ihr Heimathland verlassen und sich im fernen Amerika angesiedelt hatten, nicht. Auch fern vom Vaterland sollten sie mitten unter fremdem Volke ihre Nationalität und ihre katholische Religion, ihre deutschen Sitten und Gebräuche und vor allem ihre deutsche Sprache bewahren. Darum unterstützte Ludwig alle Bestrebungen, wie sie sich der Ludwigmissionsverein, wie ein Baron Schröter von S. Marienstadt, wie ein Abt Wimmer von S. Vincenz in Pennsilvanien zur Aufgabe stellten, auf das wärmte.

Unter den vielen amerikanischen Dankbriefen an Ludwig I., die sich im Geheimen Hausarchiv in München befinden, liegen einige, die für unsere Pfälzer Landsleute von besonderem Interesse sein dürften. Niß's doch ein nach Amerika ausgewandelter Pfälzer, der sie an den König richtete. Von Wachenheim gebürtig, war Johannes Heinrich nach Evansville in

Nordamerika ausgewandert, wo sich schon eine kleine katholische, pfälzische Kolonie befand, die bald größer und größer wurde und eine eigene Kirche baute. Für diese Kirche sandte König Ludwig auf Bitten Heinrichs im Dezember 1842 einen Beitrag von 1000 Gulden. In kindlicher Weise, aber mit einer schauerlich Orthographie dankte Heinrich am 4. September 1843 für diese Spende. Er schreibt von den Verhältnissen, in denen sich der Kirchenbau befinde, von der Kirche, die in einen unteren Theil, der künftigen Schule, und einen oberen, der eigentlichen Kirche, zerfiele, aber noch nicht benützt werden könne, da in noch Fenster und Thüren fehlten. Auch fehle noch ein Altar und vor allem ein geeignetes Altarbild für die zu Ehren Mariä Himmelfahrt errichteten Kirche. Dies aber erbittet der einfache Mann vom König nach folgenden Worten: „Indem München gegenwärtig der Sitz von allen Künsten und Wissenschaften ist, und wir hier in allen Zeitschriften lesen, und sie die Ihrem guten Monarchen zu verdanken haben. Ich wünsche Ich daß Sie uns ein Bild oder Gemähl von Maria Himmelfahrt. Und das Portret von Seiner Mst. des Königs und seiner Hochlieblichen Gemahlin zum Geschenk machen.“

König Ludwig, dem das kindliche Schreiben gefallen mochte, sandte die Bitte an Erzbischof Gebhart von München und fragte, welche Größe das Bild haben sollte, ob es gerade Mariä Himmelfahrt darstellen müsse und auf welche Weise die Sendung des Bildes nach Evansville geschehen könne. Erzbischof Gebhart meinte in einem nichtdatierten Antwortschreiben, daß das Bild, nachdem die Kirche 40' hoch sei, 12 Fuß Höhe und 8 Fuß Breite haben dürfte; dann sei wünschenswerth, daß die Kirche ein Himmelfahrtsbild erhielte, da sie am 15. August Patrozinium feiere und unter dem Schutz der Mutter Gottes begonnen worden sei. Für die Uebersendung schlug der Erzbischof den Geschäftsführer des Ludwigmissionsvereins eines Benefiziat Stumpf als geeignetsten Mann vor.

König Ludwig sandte diesen Bericht des Münchener Erzbischofs an den Direktor der Königlichen Central-Galerie Langer mit dem Auftrag, im Gemälde-Depot nach einem Himmelfahrtsbild, das die geforderten Bedingungen erfülle, zu suchen. Langer antwortete am 12. März 1844, „daß sich unter den im Gemälde-Depot enthaltenen Gemälden keines finde, welches dem in dem allerunterthänigsten Berichte des genannten Erzbischofes bezeichneten Gegenstande entspräche. Auch sind die wenigen, zur Abgabe als Altarbilder für Kirchen geeigneten noch vorhandenen Gemälde durchgehens von so untergeordneter Kunstwerthe, und in einem so wenig gut erhaltenen Zustande, daß nach der ebenso ehrfurchtsvollsten als unzielfestlichsten Ansicht“ Langers „keines derselben würdig genug sein möchte, um als sprechender Zeuge von der mit allem Rechte bis in fremde Zonen verbreiteten Munifizenz Eurer Majestät zu erscheinen“.

Nun schickte König Ludwig an Professor Geß, möchte ihm seine Ansichten über die Kosten eines neuen Bildes mittheilen und einen Künstler vorschlagen. Geß gab den Preis für das gewünschte Bild auf mindestens 800—1000 Gulden an, wenn es in einem germaßen befriedigend ausgeführt und nach eigene

†) Die Duetschen und die Know-Nothings. Meyer's Monatshefte, deutsch-amerik. Zeitschrift, 2. yr., N. Y., 1854, p. 295.



würfen gefertigt werden sollte. Uebrigens glaubte es sei vielleicht zweckentsprechender, nicht ein Bild herzustellen, sondern eine gute Kopie eines der Pinakothek hängenden Bildes, etwa Guido's Himmelfahrt, malen zu lassen. Die Maler Mejer, Sailer, Holzmayer und Pig wären bereit, 300 Gulden eine gute Kopie zu fertigen. Dieser Vorschlag gefiel dem König. Er gab Franz Pig den Auftrag, Guido Reni's Himmelfahrt zu kopieren.

Nach der Fertigstellung des Bildes schrieb Heß am 1. Oktober 1844 an Ludwig I., daß die Kopie „durch den jungen Mann (Pig), ohne daß meine Behelfe in Frage wurde, gänzlich allein ausgeführt, und meines nachgeblichen Dafürhaltens, ganz vortrefflich hergestellt worden“ sei. Am 9. Dezember theilt Heß mit, daß das Gemälde vollständig getrocknet sei und der Abtransport stündlich erfolgen könne. Darum wurde das Bild dem Ludwig Missions - Verein übergeben, der es im Februar zu übersenden versprach.

Absendung scheint sich aber verzögert zu haben, am 4. Mai 1845 meldet Geheimrath Kreuzer, der Chef des Kabinettssekretariates, dem König „daß das kaiserliche Majestät für Evansville bestimmte Altarbild nun bald dahin abgehen kann. Professor von ... besorgt noch, daß es vorerst gefirnisset werde und bittet mich bei kaiserlicher Majestät anzufragen ob es nicht besser sei, bevor es eingepackt wird, im Kunstverein ausgestellt werden dürfe.“ König Ludwig gab darauf folgende Antwort: „Eine Copie ist's und soll darum nicht in den Kunstverein. Ich will's aber sehen, wenn's gefirnisset, daß es so leicht aber erst geraume Zeit nach Beendigung geschehe, darauf ist Heß aufmerksam zu machen; außerdem würde (es) schädlich seyn. Wo, wann zu sehen, Mir anzugeben. München 5. May 45. Ludwig.“

Ein paar Tage später schrieb Heß an Kreuzer, das Gemälde sei völlig getrocknet, er habe es in der Akademie firnissen und dort auch „zur Allerhöchsten Befriedigung“ aufstellen lassen. Ob König Ludwig sich das Bild ansehen hat und wann die Versendung nach Amerika erfolgte, weiß ich nicht zu sagen.

Am 18. Juli schrieb der hochbeglückte Heinrich folgenden Dankbrief:-

Mein Gnädigster König! Und Vatter des Königreichs, Mein Ungelernter Verstand, hat nicht Worte genug, meine und der Gemeinde Freud, und Dankbarkeit, meine zweite Bitt erfüllt zu sehen, zu beschreiben, wegen dem kunstreichen Gemölde, Maria Himmelfahrt, welches uns durch Ihre Güthe, frey übersendet; das Bild ist ein ewiges Denkmahl Ihrer Majestät, die Freude der Gemeinde, das Erstaunen der Amerikaner, und das endtzuende Vergnügen, unsers Hochwürdigsten Herrn Pfarrers Antony Detier, darum danke ich Ihrer Majestät in Seinem, und im Rahmen der Gemeinde, für Ihre Güthe, Sogleich dem Geber des Guthen, und ich glaube gewis, daß es seine Leistung war, von dem ersten Gedanken mich zu wagen, Jeder zu ergreifen, ich unbekannter, der Ihre Majestät, nur einmahl in Forst an der Hardt gesehen, allwo ich das Glück gehabt Warum Alle Neuen (reichen) dieses Orthes Betheiferten, am Triumphzuge, Ihrer Majestät und Gemahlin, den ersten den

Sie Allda gekostet, 1811 Wein, Einzuschenken, und die Unschuldigen Kinder, zu dessen andenten auf meinen Armen, an Ihre M., Reisewagen gebracht, Oben Gelande Geber, wird Ihre M. und allen Gutherthätern, Ihre an uns gethane Gutherthaten, im aufgeheisten Maße hier, und in seinem Reiche, zurückerstatten. Obwohl wir Gegenwärtig, noch im Untern Theil der Spader (später) für Schulen Bestimmt ist, unsern Gottesdienst halten. So sind doch Gott sey Dank, unsere Schulden was Verdigt (? fertig) ist bezahlt, und hoffen wann in einigen Jahren, was wahrscheinlich wegen der Großen Einwanderung bald der Fall ist, das sie zu Klein ist, das unser Hochwürdiger H. Pfarrer Antony Detier, mit der Hilfe Gottes und Seinem Aposteleifer durch Milde beitrage (milde Beiträge) sein angefangenes einziges Vergnügen, Aufführen Werd, (nämlich den Kirchenbau) Seine Lebensweis ist sehr Einfach, Er wohnt in einem Kleinen zimmer, an der Linken Seite des Hochaltars, Seine Speise ist Gekochtes wasser, über Trocken Brod Gegossen, sein Trank ist Zisdernen-Wasser, Seine Zeit, zum Gebeth, und auf Missionen, Seine Abendstunden, zum Musikalischen - Gesang - Unterricht, Sein Geldt, was ihm die Gemeinde Sparsam zusammenlegt, für die Nothwendigkeiten in der Kirche, kurz er verdient, was die Welt ihm geben kann, weil Er alles zu Gottes Wohlgefalligen Dingen verwendet.

Ihre Majestät, werden verzeien, das ich unsern Dank nicht schon Langst Abgestattet, Ich war krank, als wir das Gemölde erhalten, bis für einigen wochen, Ich danke nochmahl allen die theilnahme an meiner Bitte Genomen, und wünsche Allen, das wir Gienieden, in verglorkem Angesicht, die Wirklichkeit, dieser kunstreichen Fürstellung Feuern.

Johannes Heinrich gebürtig in Wachenheim an der Hardt in Pfalzbaieren.“

Adressiert war der Dankbrief „An das königliche Ministerium des Königs von Baiern“. Er gelangte so in die Hände des Staatsraths von Maurer vom Ministerium des Aeußeren, der die Dankadresse König Ludwig „lediglich in der Art, wie ihm dieselbe zugekommen in tiefster Ehrfurcht zur Vorlage brachte“.

Einige Jahre später entstand ein Streit um den Besitz des Altarbildes. Die katholische Gemeinde von Evansville war immer größer und größer geworden. Der Bischof von Vincennes, in dessen Diözese Evansville lag, schlug deshalb vor, nun auch den oberen Theil der Kirche auszubauen. Die Kirche sollte den deutschen und englischen Katholiken miteinander gehören und zwar so, daß bei weiterem Anwachsen der Katholikenzahl diejenige Nation in den Alleinbesitz der Kirche kommen sollte, welche die größere Seelenzahl aufzuweisen hätte. Da nun auf einen Engländer 20 Deutsche trafen, war die Kirche und mit ihr das Altarbild den Deutschen so viel wie sicher. Deshalb gingen die meisten deutschen Katholiken und mit ihnen Heinrich gern auf den Vorschlag des Bischofs ein. Andere, es waren Plattdeutsche, wollten lieber selber eine Kirche bauen und die begonnene den Engländern überlassen. Einer von diesen namens Kramer stellte nun an König Ludwig die Bitte, für diese neue Kirche ein ähnliches Bild zu stiften wie für die Mariahimmelfahrts- (Schluß a. S. 215.)



## The Central Verein and Catholic Action

Officers of the Catholic Central Verein of America

President, Charles Korz, Butler, N. J.

First Vice-President, Henry Seyfried, Indianapolis, Ind.

Second Vice-President, Stephen A. Junglas, Cleveland, Ohio.

Recording Secretary, Frank J. Dockendorff, La Crosse, Wis.

Corr. and Financial Secretary, John Q. Juenemann, Box 364, St. Paul, Minn.

Treasurer, George Korte, St. Louis, Mo.

Executive Committee: Rev. A. Mayer, St. Louis, Mo.;

Wm. V. Dielmann, San Antonio, Tex.; O. H. Kreuz-

berger, Evansville, Ind., and Anthony J. Zeits, Phila-

delphia, Pa. The Major Executive Committee in-

cludes the Honorary President of the C. V., the

Presidents of the State Leagues and the Presidents

and Spiritual Directors of the Catholic Women's

Union and the Gonzaga Union.

Hon. President, M. F. Girten, Chicago, Ill.

Communications intended for the Central Verein should be addressed to Mr. John Q. Juenemann, Box 364, St. Paul, Minnesota.

*All these works, of which Catholic laymen are the principal supporters and promoters, and whose form varies according to the special needs of each nation, and the particular circumstances of each country, constitute what is generally known by a distinctive and surely a very noble name: Catholic Action or Action of Catholics.*

PIUS X.

## Fundamentals of Christian Solidarism

At the very heart of the ancient Christian order was the doctrine that human labor was the efficient cause of wealth. In a world of blind, mechanical forces, man's economic effort reveals an unique character of freedom and intelligence, as well as a capacity to mold raw material and to make the powers of Nature the obedient servants of his free will. All the works of man's hand and brain, all economic utilities, bear the stamp of human reason and purpose—the seal of their author—who thus adapts them to serve the ends of civilized life. REV. J. J. WELCH.

\* \* \*

Present-day industry has a tendency toward automatization of the individual. It is extremely difficult for the average man to become an automaton. He is continually spending energy in fighting against this force. Couple this with the nerve-wracking roar of the machine process and you have two important factors which render the worker of today more and more unstable. The character of industry is such that the worker's attention must be fixed upon "a phenomenon of impersonal character and to sequences and correlations not dependent for their force upon human predilection nor created by habit and custom" (Th. Veblen.). The worker acquires a different mode of thought from that of the worker of the past. The traditions, customs and modes of the generations have little influence upon him. La Fargue points out that the mind of the worker is becoming irreligious.

TOWNE NYLANDER, (Princeton University).

The modern laborer's mind is becoming more and more unstable because of the conditions of his industry. His regard for conventions is waning, the hold of religion is weakening, and the effect of it all is to be seen in the movement of unrest and dissatisfaction that predominates in industry. Here again, it is necessary to point out that the ultimate result is the apostate, who flees from work.

TOWNE NYLANDER

\* \* \*

One of the principal objects of the craft-guild relating to the temporal welfare of its members was to render them secure in the independent earning of their living by means of their trade. . . . Legislation was made to enable everyone with a small capital to earn his daily bread in his trade, without fear or danger of being run "out of business" by his wily neighbor. . . . The guildmen were taught to look upon work as a sacred trust, a holy function, the complement of prayer and the foundation of a virtuous life.

BISHOP STANG.

## Observations on the Cleveland Convention of the C. V.

The Central Verein, including the older division of men's societies and the Catholic Women's Union, is engaged in continuous effort in pursuit of ever the same ideals, the observance of the same principles, the exposition of truth, which is ever one. This was evidenced anew by the Cleveland convention, held on Aug. 22 to 26. By this gathering also offered new proof that there is no tedious sameness about its endeavors and its conventions. The newness and timeliness of topics discussed is striking, notwithstanding that these topics are treated in the light of immutable principles and unchanging truth. Thus while the fact that the change of meeting-places offers variety, real distinction is given the conventions by the solid worth of lectures, addresses and the resolutions adopted, the seriousness of the discussions and the evident desire of practically all participants to foster the endeavors of the organization rather than personal pet ambitions. At that, the local committee arrangements contributed substantially toward the smooth progress of the convention; its members provided for comfort, entertainment and suitable setting for the work in hand.

\* \* \*

Added to these distinguishing marks was the active and inspiring interest displayed by His Lordship, the Bishop of Cleveland, the Rt. Rev. Joseph Schrembs, in the C. V. and the conventions of the men and the women. Bishop Schrembs had not only labored in advance in the most effective manner for the convention, but during the days from August 22 to 26, on various occasions gave proof of his encouraging attitude. Although he had pontificated and preached early on Sunday morning before a large gathering of Slovaks in the Public Auditorium, he again po-



located at High Mass for the Central Verein delegates in the cathedral, and preached to them the most forceful sermon, in the course of which he said: "You, the Central Verein, are recognized and are the leaders in Catholic thought, action and ideals, and I hope you will continue." Moreover, he again addressed the C. V. Mass meeting on Sunday evening, and, on Tuesday afternoon, spoke to the meeting of the men and later on to that of the women. But the reason that will be remembered longest by those participating in the convention, as illustrating the Bishop's interest in our movement, is that of his address on Sunday evening, in the course of which he read to the five thousand men and women assembled in the large auditorium a letter sent him for the C. V. by the Holy Father, which was the outcome in part of His Lordship's presentations to Pope Pius XI of the facts concerning the history, aims and endeavors of the C. V. As the letter states, the Bishop had advised His Holiness of the forthcoming convention and of the labors of the C. V., and it was unquestionably a great satisfaction to Sr. Schrembs, as it was an almost unprecedented source of gratification and honor for the members of the entire C. V., that the papal letter is such an unequivocally laudatory document. The full import of the text of the letter overshadowed many other developments during the convention. At the same time it stressed the obligation resting on the members of our organization to live up to the expectations of His Holiness, who speaks of endeavors "so full of promise for good."

\* \* \*

There were numerous other moments of outstanding importance and fascination during the convention. One of the high lights was the address of the Rev. Dr. A. Muench of St. Francis Seminary, St. Francis, Wis., on the achievements of the Church in Education, delivered at the mass meeting on Sunday evening; another the brief but cordial and well argued welcome speech of City Manager Wm. R. Hopkins, spoken on the same occasion; still others the lectures, inserted into the convention program on Monday afternoon and Tuesday morning and afternoon, by Rev. Paul Holz, C. SS. R., of Baltimore, defining and describing Education, by Rev. Dr. Felix Kirsch O. M. Cap., of Washington, on Education of Character, and by Mr. Nicholas Dietz, of Brooklyn, on the Choice of Vocations; all of which led to intelligent discussions.

Further, in the sessions of the Resolutions Committee in particular, there were moments and periods of keenest intellectual duelling, the ultimate guiding motives being the advancement of the cause of truth and right, the cause of the Church and the welfare of our Catholic people, of society and of the State. As a result, the declaration of principles of the convention is a document of guidance, instruction and inspiration, the full wealth of which our members will

not exhaust in months and years to come. Questions of ethics, of social and economic principle and policy, of religious practice and private conduct, and all of them timely, are ably treated in these resolutions. Although special attention was not drawn to this fact, these declarations are a valuable extension of the fundamental theme and purpose of the Cleveland convention, "Education."

\* \* \*

Even the briefest sketch of the salient moments and features of the Cleveland meetings would be inadequate without notice of numerous features of the convention of the Catholic Women's Union. These sessions were marked by methodical and expeditious handling of the work of the convention, by the presence of practically the complete number of delegates at all sessions. Then, too, the important resolutions demand attention in themselves and as a complement to those of the senior body. Again, numerous addresses of real merit were delivered during the sessions; further, keen interest of a progressive character was evidenced on many occasions, in particular when the question of providing for an organizer, full time or part time, was at issue and when the delegates pledged approximately \$800.00 with promises of more for the first year; but perhaps the most compelling proof of activity and of promise for the future were the records, submitted by the several state and local organizations, an analysis of which shows that during the past twelve months more than \$42,000 were raised and disbursed by these societies for educational and charitable purposes, not counting the sums which members privately helped raise for parish and similar purposes. Our age speaks in terms of money; for this reason these figures may be mentioned, though they by no means represent the major portion of the beneficial influence and activities of the C. W. U.

\* \* \*

The Young Men's organization, the Gonzaga Union, seems to have passed out of existence as a national federation. The officers had not issued a call to convention, although in the general program of the C. V. gathering cognizance had been taken of possible wishes of the young men, although President Korz devoted a part of his message to this question, and although a Committee on the Gonzaga Union had prepared a report, to the making of which Mr. H. A. Schmitz, of Wisconsin, and others had given considerable thought and study. While at first blush the listing of this development may seem inappropriate in a summary of outstanding features of the convention, further thought will warrant it being mentioned here. For very probably time will show that the day of usefulness of a national organization of young men as a branch of the C. V. has passed, regardless of what may seem necessary and advisable in the several states. Assuming this to be true—and there are many well informed men of good judgment who



do so assume—the development noted may fittingly be classed among the more important characteristics of the convention. The present condition must be made the turning point in the C. V. as far as the young men are concerned. Except where live young men's organizations exist and are affiliated, separation between the young men and their elders apparently need no longer be observed. The former are to come into the meetings of the latter everywhere and deliberate and work with them shoulder to shoulder. The time has passed when the barrier of language stood between two generations; that barrier removed, the means employed to bridge it over for the time being are no longer necessary. Now thought must be given to keep other barriers from arising and to solicit and encourage the working together of young men and their elders in the C. V. everywhere. If the Cleveland convention is made the beginning of a new happy era in this regard, then it will have added to its distinctive character.

\* \* \*

The Committee on Arrangements in Cleveland had prepared a handsome "Official Program and Souvenir" for the convention. The leading article is by the Rt. Rev. Bishop Schrembs, written for "Catholic Builders of the Nation" and entitled "Contribution of the Catholic German Immigrants toward the Development of America." Other articles are on the Central Verein, the Central Bureau, the Catholic Women's Union, the Catholic Union and the Catholic Women's Union of Ohio, the Gonzaga Union, Parmadale, "The Model Village of Orphaned Children," the educational institutions and the parishes of the city. The book is profusely illustrated.

\* \* \*

### Proceedings

True to custom the formal opening of the convention of the C. V., including that of the Cath. Women's Union of America, was preceded by several important committee sessions. On Friday afternoon, August 21, and the evening of the same day, and on the morning of Saturday, the 22nd, the Committee on Social Propaganda held its sessions; on Saturday afternoon representatives of the legislative committees of the several states met in conference, and about the same hour the Committee on Resolutions began its deliberations, which were continued until late Tuesday night, allowing only for attendance at the more important meetings of the general body. On Saturday evening the Executive Committee of the Cath. Women's Union held its first conference, and a little later the General Executive Committee met, accepted the President's Message, the report of the Committee on Social Propaganda and the printed Annual Report of the Central Bureau, and outlined the special order of the convention. Thus, when Sunday dawned, a substantial task had been disposed of.

Among the accomplishments and decisions of the convention are to be named the formulation

of a fine set of resolutions that reflect the best thought of the group composing the C. V. on number of questions of timely import; the evident determination to foster individual memberships wherever possible and to develop the organization within its proper field; the newly aroused interest in District Leagues; a revival of interest in the Central Bureau Endowment Fund, which, at the close of the convention, totaling \$172,041, with \$78,000 still due before the minimum will have been reached; the postponement until 1927 of the proposed C. V. pilgrimage to Rome, which, if carried out as planned, would interfere with attendance of our members at the Eucharistic Congress, to be held in Chicago next June; the decision to arrange, if possible, for a convention of the C. V. immediately preceding or succeeding the Eucharistic Congress; the decision to bide the development of the results of the extended drought in Texas, with the understanding that organized assistance shall be offered if needed. These are some of the matters that claimed the attention of the delegates in the course of their own deliberations. Among additional developments that commanded interest and aroused enthusiasm, the splendid meeting of the Cath. Women's Union must be mentioned and the growth of this organization, which now numbers, in round figures, fifty thousand members. All of these facts and happenings lent distinction to this year's convention.

All of the business meetings were held in the Cleveland Hotel, an arrangement which enabled the delegates to apply themselves to their tasks with but little loss of time. The mass meeting on Sunday evening took place in the public auditorium, while the mass meeting of the Women's Union on Tuesday evening convened in St. Michael's parish hall. On Sunday morning Mr. Stephen A. Junglas, chairman of the local committee, welcomed the delegates, whereupon the banner of the C. V. was surrendered by Mr. Louis J. Annas, of Allentown, vice-president, to Mr. Junglas, who was elected vice-president during the convention. The Pontifical High Mass at the cathedral was celebrated by Bishop Schrembs, who also delivered the sermon. The afternoon was devoted to committee sessions, the evening to the general mass meeting, which opened with a concert, occupying about an hour, by the orchestra of John Carroll University. Mr. Junglas and City Manager William Hopkins welcomed the convention, whereupon Bishop Schrembs announced the receipt of the momentous letter from His Holiness in which the Holy Father commends the C. V. so highly for its endeavors in Catholic social action. The Bishop related the circumstances attending its writing, read the letter and then set before the audience his conception of the attitude Catholics should maintain toward problems of public life. Mr. Chas. A. Mooney, member of Congress, delivered a brief address, being followed by the Rev. A. Muench, S. Sc. D., of St. Francis Seminary, St. Francis, Wis., who spoke on "The Church, the Educator of Nations." Mr. C. F. Dolle, of Cincinnati, treated of Catholic Action in a short address.

Following upon solemn high mass in honor of the Holy Ghost, celebrated in St. John's Cathedral, the convention was formally opened on Monday morning with the reading of the Message of the President, Mr. Korz. This document takes note of the recognition accorded the C. V. of late years, chiefly in consequence of the endeavors of the Central Bureau; of certain weaknesses in the organization; of the slow progress of the Central Bureau Endowment Fund; of efforts being made and



necessity of additional efforts to regain lost societies; some improvement in co-operation between the societies and the national officers as well as between societies and the Central Bureau. Recommendations concerning attendance at the International Eucharistic Congress, to be held next June in Chicago, are offered and also concerning the holding of the 1926 convention at a time and place that will not interfere with attendance of our members at the Congress. In addition, other items are considered that are noted elsewhere in this article. One of the specially noteworthy features of the Monday morning meeting was the reading of a large number of communications from Cardinals, Archbishops, Bishops, Abbots and heads of other religious orders and congregations, expressing best wishes for the success of the convention. The number of these communications is probably greater than that of those read at any previous convention of the C. V. The Monday afternoon meeting was marked by a lecture on "Education, What Is It?" by Rev. P. Holz, C. SS. R., of Baltimore, and the discussion following, as well as by the reports of the secretary, the financial secretary, the treasurer, of various committees and of the presidents of a number of State Leagues. This latter feature of the C. V. conventions is being improved upon as the years go by; it should have made much of, since, apart from the encouragement of officials offer each other and the delegates, such setting puts the heads of organizations on their mettle and as a result they strive each year to surpass the previous year's record of activity and achievement. The evening was devoted to a discussion of the progress made at the Central Bureau Endowment Fund and of plans for the future. Mr. Henry Seyfried, Indianapolis, chairman of the Endowment Fund Committee, presided and came up to the decision, that a responsible person be appointed in each state, whose duty it shall be to raise the sums still lacking on the quotas of the various states and as much more money as possible; further it was the sense of the meeting that, wherever possible, the method of collection through parish units be recommended, and that everywhere members personally solicit funds from individuals. Approximately \$5000 was turned over to the fund in the meeting, which, with previous contributions, brings the fund up to the figure already given.

Reports of officers of State and District Leagues were continued on Tuesday morning and afternoon, as were reports of committees, time being set aside during the morning and afternoon for lectures by Rev. Dr. Felix Wersch, O. M. Cap., of Washington, on "Education of Character," and Mr. Nic. Dietz, of Brooklyn, on "Importance of Choosing the Right Vocation." His Lordship Bishop Schrembs also addressed the meeting in the afternoon, whereupon he visited the meeting of the Women's Union and spoke there, stressing the observance of the Lenten regulations of the Church and of sundry matters of propriety and good taste. The evening session was set aside for the report of the Director of the Central Bureau, Mr. F. P. Kenkel, on the activities of that institution; at the same time a mass meeting was held in St. Michael's parish hall under the auspices of the Catholic Women's Union, with Rev. Albert Muntsch, J., of St. Louis, as the principal speaker; addresses at this occasion were also delivered by Rt. Rev. Monseigneur Dr. Nic. Pfeil, of Cleveland, as representative of the Women's Union; Rev. John A. Schaffeld, Cleveland; Rev. Dr. E. Kramer, of New York, Mrs. S. C. Wavering, president, and Miss Lillian M. Westropp, Cleveland, the latter speaking on the need of women having an active interest in civic duty.

On Wednesday morning (as usual, following the high mass), the last session was opened, during which the resolutions, some of which had been submitted on Tuesday, were adopted and the officers elected. The latter were: Chas. Korz, Butler, N. J., president; Hy. Seyfried, Indianapolis, first vice-president; Stephen A. Junglas, Cleveland, second vice-president; John Q. Juenemann, St. Paul, financial secretary; Frank I. Dockendorff, La Crosse,

Wis., recording secretary; George Korte, St. Louis, treasurer; Anthony Zeits, Philadelphia; Rev. A. Mayer, St. Louis; Wm. V. Dielmann, San Antonio, and Otto H. Kreuzberger, Evansville, members of the elected Executive Committee; the presidents of the State Leagues being de facto members of the larger Executive Committee, along with the president and the spiritual director of the Catholic Women's Union and the Gonzaga Union. The task of arranging for next year's convention was left to the Executive Committee, with the instructions already indicated. During the morning session the Rev. Dr. E. C. Kramer, of New York, director of the Catholic Board for Work Among Colored People, spoke briefly on the status of missionary endeavors among the Negroes in the United States.

Before the close of the meeting Mrs. S. C. Wavering, president of the Catholic Women's Union, reported on the deliberations of that organization, which had come to a successful close during the forenoon. Adjournment was followed by a meeting of the Executive Committee. In the course of the afternoon the delegates enjoyed an automobile trip to Parmadale, the Diocesan Orphans' Village, and to the Diocesan Seminary, and in the evening partook of a banquet in St. Michael's Hall.

Among the decisions of major interest, not already noted, is that to prepare a letter of thanks to the Holy Father and to request Bishop Schrembs to forward it to His Holiness. Another was to the effect that a cablegram of greeting be sent to the representatives of the Catholics of Germany, in convention assembled at Stuttgart, the same message containing congratulations to the Bishop of Rottenburg, Rt. Rev. Paul Wilh. von Keppler, on the occasion of his silver jubilee as Bishop. Still another has as its object the winning of the younger men to attendance at the meetings of the senior body. As a matter of fact, the younger men present at Cleveland did attend the meetings with their elders, and apparently felt quite at home. Some of them served on committees, and, from a few casual remarks overheard on that occasion, enjoyed their share in committee work. Naturally, the C. V. does not legislate for the several states in this matter, and they remain free to do as they choose. Of interest in this connection is the fact that in the convention of the Women's Union the suggestion, that a young woman's division be established, was voted down, it being emphasized that, locally, departments for young ladies might be maintained but that the separation should go no further. Even locally there is to be no separate set of officers and no treasury for the younger members. All of which was done, not by way of a denial of autonomy to any group of younger people, but rather from the viewpoint of greater efficiency and enduring service to the cause.

These are some of the high lights of the convention. All in all the meetings were marked by devotion to the work in hand, and but little of petty bickering was witnessed. A proof that the change, brought about a number of years ago, is continuing. And it must continue, unless the C. V. is to go backward.

The much-mooted language question, in as far as it relates to the Central Verein, is well set forth by the Buffalo *Echo* in the following paragraph:

It is nothing sensational that the old German Catholic Central Verein conducted its proceedings in English at its Cleveland convention this year. Language is but a means to an end, and the principles of the German Catholic pioneers can be championed as effectively in English as in German. In fact, they must be thus championed if the Central Verein is to continue, for the universal language of the younger generation is English, and many of the descendants of the German immigrants who founded the Central Verein understand no German. The ideals of the pioneers are undying, not because they were imported from Germany, but because they are Catholic.



## The Ninth General Convention of the Cath. Women's Union

In his message to the C. V., composed of the senior organization of men and the Catholic Women's Union, President Charles Korz says of the latter federation:

"If our men are not willing to be surpassed by the Catholic Women's Union, they must rouse themselves to action. In the few years of its existence it has accomplished more than we have in the field of charitable and social action. The reason is quite evident. Our women are more liberal financially and have a keener understanding of the objects and purposes of our organization."

There is reason for the optimism evidenced by the President of the C. V. as far as the C. W. U. is concerned. This was proven anew by the Cleveland convention, held in conjunction with that of the older organization, in Hotel Cleveland on August 22-26. For not only did the Women's Union hold a convention marked by assiduous, prudent and painstaking labor, but it also is able to record an increase in membership of no less than 3,000 during the last year (with a total membership of slightly more than 50,000), and looks back upon truly remarkable records of charitable works accomplished and in progress. Moreover, what endeavors are under way were given new impetus by the convention, while, at the same time, interest in new undertakings was aroused. On the other hand, none of the delegates complained of lack of interest in the local meetings, a complaint that is all too common in the men's societies; on the contrary, the burden of all reports and remarks was either "this is what we are going to do," or, in the one or the other case, "what do you think we can do?" Everywhere willingness and readiness for action, and everywhere preparedness for the extension of the organization. At that, difficulties exist in many localities and in numerous cases the members and officers have failed to overcome them entirely. But there is everywhere also the determination to go ahead, both with organization efforts and with works of charity and social service.

The general events of the convention program were participated in by the women as well as the men—the opening meeting on Sunday morning, the church services on Sunday and the succeeding days, the mass meeting on Sunday evening and a joint meeting on Monday evening. For the rest, the delegates to the Women's Union concentrated entirely on the work in hand in their own sessions, which included a mass meeting in St. Michael's Hall on Tuesday evening, August 25; and there was an abundance of work to be accomplished. They were greatly encouraged by the presence of a number of priests, some of whom (Rev. A. Mayer, Spiritual Director; Rev. Peter Theisen, Milwaukee; Rev. C. Moosmann, Pittsburg; Rev. Raphael Wittig, S. D. S., Wauwatosa, Wis., Rev. Herman Mandry, O. S. B., Richardon, N. D.) were in practically constant attendance, while others lent encouragement and guidance at various times. The keynote of the gathering was struck in the message of the President, Mrs. S. C. Wavering, of Quincy, who declared: "Our Union is an organization of women, active in social and charitable work and Catholic action." The President's summary of activities on the part of state and local bodies, which substantiated her statement, was added to by the interesting reports delivered by representatives from these bodies, there being 87 delegates present, in addition to some 30

individual members. From North Dakota to Texas and from Missouri to Connecticut, members of the branch in 19 states, are engaged, in some places more successful than in others, in a variety of undertakings. It took practically a full day to submit the condensed reports. Home for working girls; a summer camp for working girls; guidance for traveling women and girls; support of needy in Central Europe; raising money and supplying vestments, altar linens, etc., for foreign and domestic missions; support of St. Elizabeth Settlement of the C. assistance in caring for maternity cases; hospital support by means of financial aid and the supplying of linen, etc.; sponsoring the opening of maternity wards in Catholic hospitals; co-operation with orphanages; supplying of baskets of food and articles of wearing apparel to the poor at Christmas; other forms of poor relief; assistance to students for the priesthood; aid given to convents; religious; distribution of literature for educational and organization purposes, and for the recreation and distraction of the sick in hospitals; development of libraries; co-operation with sewing circles for the benefit of Daughters of the Holy Family; Nurseries and of needy families; organized visiting of the sick in their homes; classes in citizenship; efforts in behalf of immigrants; catechetical work—these are activities in which various organizations are engaged and in some of which they have achieved remarkable results. But while not all of these tasks are undertaken everywhere, efforts to acquaint the members with the Catholic viewpoint on topics of the day and matters of principle, by means of lectures and the distribution of free leaflets, by the Central Bureau, and to participate in the fostering of desirable legislation and the combatting of objectionable bills have become quite general on the part of the organizations. Interest in behalf of the *Bulletin*, the organ of the Union, is fairly general also, and the meetings of local and state organizations are frequently made occasions for special efforts to obtain new subscriptions and renewals. In some societies, funds are set aside for propaganda purposes in favor of popularizing *The Bulletin*, in the hope that, after several months or a year of perusal, the publication will come to be liked by the reader and he, or she, will then subscribe.

As a consequence of all these endeavors, the C. W. U. can well look into the future with a certain amount of optimism, for the works of charity, of education and social service are breaking down prejudice and paving the way for further growth. Indeed, last year's gain was substantial, and at that, so important a state as Minnesota, for instance, has just begun to find its stride, while North Dakota will unquestionably make considerable progress and a number of other states will offer occasions for increase in numbers and activity in the near future. The delegates to the convention were willing to recognize the responsibility towards the promotion of organization endeavors. For, when the question of providing means for organization purposes was discussed, the delegates agreed to raise \$800.00 or more to defray expenses, even though their ambition, the employing of a full-time organizer, could not be realized.

All of these observations are by way of interpretation and condensing the deliberations and transactions of the Cleveland convention. There were numerous instances during the course of the three days that would merit special notice, if space permitted. Thus notice might be made of the address of the Bishop of Cleveland, of address by a number of visiting priests, by Rev. Albert Muntz, S. J., of St. Louis, speaker at the mass meeting, by Mr. C. Korz, President of the C. V., and Mr. A. Brocklar, Associate Director of the Central Bureau; of proposed changes of the constitution, which are to be taken effect during the ensuing year, of the labors of the committee on resolutions, on legislation, and other committees, the report of the historian. A brief reference to these items must suffice, except for the report on the election, which resulted as follows: Protector, Most Rev. Seb. G. Meszmer, Archbishop of Milwaukee; Spiritual Director, Rev. Albert Mayer, St. Louis; Honorary Presidents, Mrs. Adeline Bosack, Los Angeles; Mrs. M. Springfield, Milwaukee; Mrs. E. Belz, Cleveland; President, Mrs. S. Wavering, Quincy, Ill.; Vice-President, Mrs. V. Haa-



York; Mrs. Theo. Kemper, Cleveland; Recording Secretary, Miss Rose Kaltenbach, Erie, Pa.; Financial Secretary, Mrs. Catherine Felsecker, Milwaukee; Treasurer, Mrs. Caroline Schuler, St. Louis; Historian, Miss Julia Muehl, Dubuque, Iowa. The Legislative Committee is composed of Mrs. C. Schuler, Missouri; Mrs. M. Kaltenbach, Wisconsin, and Mrs. J. Smith, Minnesota. In addition to the elected officers the Executive Committee consists of Rev. Raphael Wittig, S. D. S., Wauwatosa, Wis.; Rev. C. F. Moosmann, Pittsburg; Rev. J. A. Schaffner, Cleveland; Rev. Herman Mandry, O. S. B., Richmond, N. D.; Rev. F. Spohr, New York; Mrs. T. Born, St. Louis; Mrs. Rose Karle, Erie, Pa.; Mrs. M. Gaa-Neef, Springfield, Ill., and Mrs. H. Kunkel, Lafayette, Ind.

### Central Bureau Endowment Fund

#### *One Way to Produce Results.*

At the end of the month of August the Endowment Fund for the Central Bureau totaled \$172,415, or roughly six thousand dollars more than two-thirds of the requested minimum of \$250,000. This leaves about \$78,000 still to be raised before the minimum is reached.

While \$78,000 is indeed considerably less than what has already been contributed, this fact does not mean that it will be easier to secure the fraction than it was to get the major portion of the sum designated. For quite a number of state organizations have already reached a point where but little more may be expected of them, if they confine themselves to the amounts assigned to them. Some have attained to these respective amounts, while some others are within a few thousand dollars of reaching their goal. Thus Texas, New Jersey, Oregon, Minnesota, California, Kansas and Michigan, have done what was originally expected of them, and Missouri and New York have each but several thousand dollars to raise before they will have discharged their accepted duty. Unquestionably the organizations in all of these states will refuse to rest on their oars, but it is only natural to assume that it will not be easy to raise large sums in these states. As to the other organizations, which have not yet reached the amounts expected, it is hoped that they will make every effort to do so.

All of which means that there will probably remain a substantial sum to be raised in addition to the stated quotas. In order to secure both the outstanding sums, to be applied on these quotas, and the additional amount needed, it is necessary to consider various means to do so. The method is outlined in the following statement: Experience has proven, at least in St. Louis and St. Charles, Mo., that a number of determined, interested individuals are able to secure creditable contributions for the fund. During the months of July and August \$1941.00 and \$2441.00 respectively, or a total of \$4382.00, were contributed, of which amount all but approximately \$1500.00, or about \$2800.00, was brought in by men who undertook to solicit contributions for the fund by letter and personal approach. Men in St. Charles, with the assistance of their pastor, Rt. Rev. Monsignore F. X. Will-

mes, collected \$250.00, although the particular parish group had, on a previous occasion, raised about \$800 for the fund. A large part of the total named was brought in by men in various parishes in St. Louis, who called on persons they knew and solicited from them. In one instance, a certain group issued some two hundred letters of appeal to a selected list of individuals in their parish and neighborhood, which resulted in contributions amounting to roughly \$250.00; a second letter brought in another hundred dollars, whereupon solicitors went forth and collected something over \$160.00. And at that, this particular parish had previously raised over \$500.00 for the fund. As a result of all these efforts this parish, by no means wealthy, has contributed more than \$1100.00 to date.

This by way of recognition and also of suggestion and encouragement. What has been done in this instance can be approximated elsewhere. Certainly our people should be able everywhere to find several interested individuals, who will undertake to win a few collaborators. If efforts are then undertaken in a systematic manner, results will not be lacking. This applies to cities as well as to rural districts. Good will and a bit of initiative will work wonders.

\* \* \*

Gains were made during August by the following states in the amounts specified: Missouri \$2441.50; Pennsylvania \$1554.60; Ohio \$1172.00; Michigan \$936.00; New York \$402.00; Maryland \$360.00; Kansas \$166.25; Wisconsin \$160.00; Indiana and Texas each \$100.00; Connecticut \$86.00; North Dakota \$50.00. The Catholic Women's Union at large is credited with \$125.00, while \$2.00 came in through the medium of the press. The gain amounts to \$7655.35.

### St. Elizabeth Settlement and Day Nursery Ten Years Old

The close of the month of August marks the end of the last month of the tenth year of the existence and activities of St. Elizabeth Settlement and Day Nursery of the C. V. While preparations for the opening of the institution were under way as early as January, 1915, or more than ten and a half years ago, and three Notre Dame Sisters were available early in the spring of that year, the institution received the first children on the first Monday in September.

These ten years have been years of endeavor, blessed with fine results. The corporal and spiritual works of mercy, of which the Settlement and Day Nursery has been the radiating center, have been numerous and fruitful of visible blessing and, we trust, of much that has remained unseen. In the institution itself, among the children, the Sisters have labored with distinct success, and their influence has been felt by countless mothers and other members of the families who come into contact with the institution. And the efforts of the Social Visitors, always directed at constructive relief, have in



most of the almost countless instances been productive of excellent results. To family visitation, as originally planned, has been added maternity welfare work, carried on by the Social Visitor, an activity fraught with difficulties but yielding choice fruits of constructive effort. The institution itself has developed nicely. In 1915 the Day Nursery was opened in a rented building; today the C. V. owns the stately property now used, with a handsome home and a lately remodeled rear building. These buildings are not only the center for the Settlement and Day Nursery activities in their narrow sense; they also offer facilities for meetings of co-operating societies, for work-meetings of two sewing circles, of the Home Missions Committee of the Catholic Women's Union of Missouri, for gatherings of mothers of Settlement children and of a girls' club, and, in the years that have gone, they offered quarters for meetings of men's organizations and for certain classes.

The anniversary was not commemorated in any way. Even now we are noting the lapse of this first decade largely for purposes of record, and by way of reminder to the members of the C. V. and the C. W. U. of the existence and activity of their institution, to which so many of them give but little thought. Then, too, we welcome this occasion to repeat that during this decade the C. V. has enjoyed the uninterrupted services the Notre Dame Sisters have given this institution. For this help our members owe at least the offering of prayer, one which the Sisters will appreciate.

### A Record of Women's Generous Giving

How exceedingly active and generous the members of the Catholic Women's Union are, the report on the meeting of the Missouri Section, held at St. Henry's Hall, St. Louis, on August 7, reveals. All of the officers and 187 delegates responded to roll call. The Central Bureau Committee reported 47 subscriptions to the *Bulletin*, eight of these from new subscribers. Donations for the Building Fund of St. Elizabeth Settlement were received from St. Engelbert's Parish \$25.50, and from St. Barbara's Parish \$15, while St. Augustine's Sodality turned in \$5.25, intended for the upkeep of the Settlement. St. Francis de Sales Sodality contributed \$16.60 for the same purpose, while \$34.30 from various sources were received for the Maternity Home the Catholic Women's Union intends to establish in St. Louis. To this must be added \$50 donated to a Missionary Sister to make complete one meeting's record of generous giving. But these offerings would not be possible without the untiring efforts of ever so many individual members in the branch societies and among their friends between meetings.

Our Free Leaflets are at present being put to excellent use by Rev. Joseph Besselaar, of Dent, Minn., who says in a letter, dated September 3rd:

"Many thanks for the leaflets sent me. I have just mailed copies to all of my parishioners."

## Resolutions Adopted by the 69th General Convention of the C. V.

### I

#### The See of Peter; Holy Year; Canonizations; Eucharistic Congress.

The sixty-ninth annual convention of the Catholic Central Verein of America wishes to give official expression to the sentiments of faithful allegiance, filial devotion which hundreds of thousands of Catholics from all over the world are privileged, in this Holy Year of Jubilee, to lay personally at the feet of our gloriously reigning Pontiff, Pope Pius XI. May Divine Providence grant him the grace to reopen and conclude the Vatican Council; to witness the union of Christians in the one true Faith, the success of the Catholic Missions in all pagan lands, and the restoration of full peace and harmony among the nations of the earth.

The numerous pilgrimages to Rome, which so fully place the Eternal City before the eyes of friend and foe as the center of a world-wide Church, fill with pride and with gratitude to God.

It is, moreover, a great consolation that the Church has during this Holy Year enrolled among the Blessed and the Saints so many servants of God, who, through their heroic virtues, and even the shedding of their blood, have hallowed our own times and our own country.

In particular do we rejoice in the canonization of man of our own kin, Saint Peter Canisius, the Second Apostle of Germany, to whom our ancestors owed, and we ourselves owe, the retaining of the true religion of Jesus Christ, and whom we now see revered by the Catholic universe as a Doctor of the Church. We hope and pray that soon the honors of the altar will be bestowed upon another of our own, the venerable Joseph Nepomucene Neumann, one-time Bishop of Philadelphia.

The year 1926 will be one of especial blessing for our country, since for the first time the International Eucharistic Congress will be held in our midst. Let the faithful offer their fervent prayers and unite their efforts to make this event the greatest religious demonstration of our day.

### II.

#### Acknowledgment of Letter from His Holiness Pope Pius XI.

With great satisfaction the 69th Annual Convention of the Catholic Central Verein of America has received from the Holy Father, Pope Pius XI, an expression of his deep appreciation of the activities of the Central Verein in the field of religious and social action. With hearts filled with gratitude and filial devotion we glorify in the Holy Father's kind words of praise, and it shall be our earnest solicitude always to render ourselves worthy of his paternal affection.

### III.

#### Study of the Encyclical Rerum Novarum.

Progress in true and lasting reform of the evils which afflict Society in our day must be based upon God's law. Times and conditions may change, but His laws are eternal and fit every condition that may arise in the affairs of man.

One class of such evils grows out of the relationship of what is commonly termed Capital and Labor. No document of human origin points out the application of God's laws to this relationship and the evil it has given rise to, more thoroughly than the great Encyclical of Pope Leo XIII. on the Condition of Labor. Issued 35 years ago, it is as valid today as was then.

We call on our societies, our leaders and members to make this immortal document a matter of earnest



It contains a sufficient wealth of material to make a series of meetings instructive and interesting. We earnestly request that the consideration of the important principles and reasonings of that Encyclical be made a part of the transactions of meetings of our societies and the subject of private study of our members.

#### IV.

##### The Sixteenth Centenary of the Council of Nice.

The sixteenth centenary of the Council of Nice, the General Synod of the early Catholic Church, has a special message for us children of the twentieth century, because by its solemn definition of the Divinity of Christ it strikes at many of the prevalent errors of our age. After a period of sixteen hundred years, we joyfully acclaim and submit to its infallible decisions, and express our sincere belief in the Eternal Sonship of the Word of God and in the virginal Maternity of His Mother.

For all the Council of Nice clarified and confirmed the belief in the Divine Nature of Christ; and in those days on its decisions have served to insure unflinching adherence to the creed containing this pronouncement:

"We believe in one God, the Father Almighty, Maker of all things, visible and invisible:—and in One Lord Jesus Christ, the Son of God, begotten of the Father, not begotten, that is, from the substance of the Father; God from God, Light from Light, very God of a very God, begotten not made, consubstantial with the Father, by whom all things were made, both things in heaven and things on earth; who for us men and for our salvation came down and was made flesh, and made man, suffered, and rose again the third day, ascended into heaven and cometh to judge quick and dead. And in the Holy Ghost—"

The monumental decision of the early defenders of the Faith, which safeguarded our most valuable heritage, demands our constant reverential esteem.

We urge our members, wherever possible, to arrange local and district meetings during October, in accordance with the wish of the Holy Father, that this momentous Council be commemorated in a special manner in the course of that month.

#### V.

##### Pioneers of the Catholic Faith.

The marvelous growth of our country rests upon the foundations laid by the sturdy pioneers of early days, under the most adverse conditions, planted European civilization on American soil. Gratitude prompts us to cherish the memory and to perpetuate the names of the accomplishments of those men of early days.

In like manner the splendid growth of the Church in America rests upon a foundation built by that class of pioneers, who first carried Christianity into the forests and onto the plains of this continent, followed by others, priests as well as laymen, whose task it was to erect upon the soil cleared by the pioneers that Church to which we point with joyous satisfaction.

The Catholics of America should be moved by profound gratitude to hold dear the memory of the pioneers of our faith on this continent. It is possible to trace an unbroken chain of endeavors, beginning with the planting of the first Cross in the soil of what is now the North and Southwest of our country, and stretching on to our own times. There were the first efforts of the Franciscans who constructed those venerable missions which are an inspiration alike to Catholic and non-Catholic even today; members of the Society of Jesus were active in the Southwest and the North; and they yielded a number of noble martyrs to the cause of Christ. These achievements were added to throughout colonial times, the days following the foundation of the Republic, and up to the very threshold of the twentieth century. We reverently bow to the

hundreds of brave and self-sacrificing priests and members of orders and sisterhoods, whose endeavors redound to the glory of the Church in America today, as well as to the men and women of the laity who, coming from foreign shores, underwent untold hardships and sacrifices for the preservation of their inherited faith, and thereby not only contributed generously to the greatness of the Church today but also exercised an influence, far beyond the immediate cause of religion, and became an invaluable factor in the material and social development of our commonwealth.

Every nationality represented in the Church in America has made its splendid contribution to her growth in this country. The fact that our pioneers of necessity spoke the language of their forefathers and in some measure preserved their traditions was an aid rather than a handicap in the development of the Church and did not diminish their zeal for inculcating truly American ideals into their children.

We American Catholics of German descent, like our coreligionists of other nationalities, should be proud of the achievements of our race in the interest of Church and Country and should wish to keep alive the memory of our pioneers. We should furthermore remember the noble assistance rendered the Church in America by the mission societies of German speaking countries, such as the Leopoldinenstiftung and the Ludwig Missionsverein. The St. Raphael's-Verein, on the other hand, must be remembered for its efforts to protect the religion and morality of the emigrants while on the way from their old homes to their destination in the New World.

#### VI.

##### Parish Life.

The importance of the Parish as the natural center and radiating point of Catholic life and Catholic organization has been recognized in principle and practice throughout the years by the Central Verein and its constituent bodies. Since the earliest days of the C. V. the vast majority of our societies were planted in the parish, took root there, and, no matter how far their interests may extend into wider fields of Catholic Action, recognize and practice the obligation of co-operation in parish life and the support of parish activities and undertakings. Their constitutions and by-laws oblige our members to such support and to co-operation with the Reverend Pastor, and they insist on the fulfillment of the religious obligations (such as Easter Communion, sending one's children to the parochial school, etc.) in the parish.

For these reasons, and because of our deep interest in Parish Life and our hope that it may ever be fostered more intensively, we note with gratification that the Holy Father designated and blessed the fostering of Parish Life as the intention of the Apostleship of Prayer for the month of July, just past. This selection again emphasizes the duty of our members continuing as heretofore to co-operate with the parish in every respect, and to improve upon past achievements.

This condition and attitude must be continued wholeheartedly by the rising generation. Therefore, we urge our young men and women, even our boys and girls, to cultivate the spirit and practice of supporting Church and school regularly and generously, and of co-operating with the Reverend Pastor in the promotion of vigorous Parish Life.

(To be concluded)

May I at this time also express the appreciation of our St. Joseph's State League for the very excellent addresses delivered at Ferdinand at our State Convention by Father Mayer and Mr. Brockland. Both of the addresses were masterpieces, and our organization is under a great indebtedness to the Central Bureau. (From a letter from Mr. O. H. Kreuzberger, Evansville, Ind.)



## Aus dem C. V. und der C. St.

Rt. Rev. G. W. Geer, Prot. Ap., Dubuque, Ia.  
 R. Rev. Dr. Jos. Oh, Columbus, O.  
 Chas. Korz, Butler, N. J.  
 Rev. Theo. Hammete, Reading, Pa.  
 Rev. Wm. Engelen, S. J., Toledo, O.  
 Rev. A. J. Münch, St. Francis, Wis.  
 Joseph Matt, St. Paul, Minn.  
 J. D. Zuenemann, St. Paul, Minn.  
 G. B. Dielmann, San Antonio, Tex.  
 F. P. Kenfel, St. Louis, Mo., Leiter der C.-St.

Die Central-Stelle befindet sich zu St. Louis; alle Anfragen, Briefe, Geldsendungen u. s. w., für die Central-Stelle oder das Central-Blatt and Social Justice richtet man an

Central-Stelle des Central Vereins

3835 Westminster Pl., St. Louis, Mo.

Seiner Arbeit soll jeder froh werden, und es soll keiner, was ein anderer mit Mühe und Arbeit schuf, mit Nichtstun sich aneignen dürfen, denn „der Mühe und Arbeit sollen unsere Gesetze Schirm und Schutz sein.“

König Wenzel II. in der Rutenberger Bergordnung.

### Die Päpste und der St. Raphaels-Verein.

Die Thätigkeit des zu einer Zeit in unserem Lande von gewisser katholischer Seite angegriffenen St. Raphaels - Vereins und seines Hauptförderers, Cahensly, sowie die Stellung der Päpste dieser Vereinigung gegenüber, wird im Mai-Juni-Heft (3. Heft, II. Jahrg.) der Zeitschrift „Die Getreuen“ von dessen gegenwärtigem Präsidenten, Bischof Wilhelm Berning, von Osnabrück, beleuchtet. Er sagt geradezu, der 12. September 1865, der Tag, an dem Peter Paul Cahensly an die General-Versammlung der deutschen Katholiken zu Trier die Aufforderung richtete, sich der deutschen Auswanderer anzunehmen, müsse „mit goldenen Lettern in die Geschichte der Caritas eingeschrieben werden.“

Im weiteren Verlaufe seiner Ausführungen erklärt Bischof Berning sodann: „Vor allem ist die Religion ein bedeutsamer Faktor für den Auswanderer. Sie ist der Stab, auf den er sich in Sorgen und Mühen stützen kann, sein Trost in Kreuz und Leid, in Noth und Tod. Darum hat der St. Raphaels Verein es sich zur Aufgabe gesetzt, die Religion den Auswanderern und Auslandsdeutschen zu erhalten, darum muß seine Arbeit auch konfessionell eingestellt sein. Die deutschen Bischöfe erkennen im St. Raphael's Verein ein Werk der göttlichen Vorsehung und zollen ihm umfangreiche Unterstützung. In größeren Diözesen werden alljährlich Kirchenkollekten für die immer noch wachsenden Bedürfnisse des Raphaels - Vereins gehalten. Auch die Päpste haben die Arbeit des Raphael-Vereins für die Erhaltung der Religion anerkannt und gefördert. Als Cahensly im Jahre 1882 dem Papste Leo XIII. über das Raphaels-Werk Bericht erstattete, folgte der Papst mit größtem Interesse den Ausführungen des Auswanderer - Apostels, segnete seine Bestrebungen und die Mitglieder des Vereins. Auch die nachfolgenden Päpste wiesen des öfteren auf den Raphaels-Verein hin. Pius X. richtete eine besondere Abtheilung in der Konsistorial - Kongregation ein, die einzig für

das geistliche Wohl und die Sorge um die Auswanderer thätig sein soll. Benedikt XV. erließ im April 1920 ein Schreiben an die Bischöfe Mittel - Europa worin er aufforderte, angesichts der kommenden großen Auswanderung geeignete Maßnahmen zu treffen, und in dem er den St. Raphael's Verein als Schützer des Glaubens und Volkstums besonders hervorhob.

„Pius XI., der gegenwärtige Papst, dem ich im Oktober 1924 über unsre Arbeit für Auswanderer und Auslandsdeutsche berichtete, gab sein besonderes Interesse für die Auswanderer dadurch kund, daß mir einen Wandteppich mit dem Bilde Raphaels und dem Wappen des Papstes für die Auswandererkapelle in Hamburg schenkte. Auch betonte er sehr nachdrücklich das Recht der Auslandsdeutschen auf Religionsunterricht und geeignete Seelsorge in der Muttersprache.“

Getreu der Mahnung des Papstes, suche der Raphaels - Verein die Auswanderer in den Hafenstädten durch Gottesdienst und Sakramentenspendung religiös zu festigen. In Bremen und Hamburg bestehen, wie bekannt, eigene katholische Auswandererkapellen, in denen eifrige Priester thätig sind. Ihr Wirken nennt Bischof Berning „die Krönung des Auswandererschufes“.

Man vergleiche mit den angeführten Äußerungen des hochw. Bischofs von Osnabrück was in unserem Lande noch in jüngster Zeit von katholischer Seite über Cahensly und seine Bestrebungen geschrieben worden ist. So in der Konversionschrift Kinsmans, des früheren Bischofs der Episkopal-Kirche, der in guter Glauben und treuer Einsicht die Verleumdungen annahm, die er in der Biographie des Kardinals Gibbons und anderen Schriften vorfand. Bei seiner hohen Verehrung für Kardinal Gibbons scheint es ihm gar nicht in den Sinn gekommen zu sein, die betr. Angaben zu prüfen. Wären die Deutschen weniger gemüthig und raschächtiger als sie es in der That sind, so würden derartige Angriffe böse Folgen haben. Was dann um den Frieden unter den Katholiken unser Landes bestellt wäre, den ein Prälat jüngst in Luther den Knights of Columbus gegenüber zum großen Theil als Verdienst anrechnete, kann man sich vorstellen.

### Nothstand der Missionen in Korea.

Die Tagespresse berichtete Mitte Juli über großen Ueberschwemmungen in Korea. Nun liegt Schreiben des hochw. Bischofs Sauer O. S. B. c. Seoul vor, in dem er über dieses Ereignis und die anderen Nothstände näheres mittheilt:

„Hier haben wir jetzt, nachdem bisher großer Mangel in vielen Gegenden herrschte, fürchterliche Ueberschwemmungen. Tausende, ja zehntausende von Häusern stehen unter Wasser oder wurden von den Wellen mitfortgetragen. Viele, viele Tausende von Menschen sind obdachlos. Bereits machen sich auch die Folgen, Dysenterie und Typhus bemerkbar. Der Sanftangfluß stieg in ein paar Stunden um 40 Fuß. Auch die ältesten Leute wissen sich an solche Ueberschwemmung nicht zu erinnern. So kommt Elend nach dem anderen. Und die arme Mission soll im helfen.“

„Gleichwohl habe ich gute Hoffnung für die Zukunft, zumal man mir reichlicheres Personal von Europa verschicken. Auch Schwestern werden endlich kommen, wenn



hier, da ich für mehr die Reise unmöglich bezahlen kann. Wird schon schwer genug werden, auch für diese das Geld aufzubringen, da Rom nur etwa ein Drittel des Reisegelds zahlt. Auch muß ich ihnen schnell noch ein kleines Geschenk schaffen. Meine Freude ist mein Priesterseminar. Wird im nächsten Jahre 45 junge koreanische Mönche entsenden. Ist der Weg bis dahin auch noch weit, so habe ich doch die zuversichtliche Hoffnung, daß die meisten ihr Ziel erreichen und einmal recht segensreich wirken werden. Auch mit einem Noviziat für einheimische Schwestern werden wir bald beginnen. Da muß ich aber erst noch etwas Geld schaffen, um sie unterzubringen. Früher war das in Korea nicht schwer. Jetzt, seit dem unglücklichen europäischen Krieg, ist das Bauen hier kostspieliger als bei Ihnen drüben in S. A. Doch der liebe Gott muß und wird helfen."

der ehemals üblichen Weise zu unterstützen, so müssen deren Stammesbrüder in Amerika die ehrenvolle Pflicht auf sich nehmen, das zu thun.

### Eine hochherzige Gabe für die Missionen.

Die Berichterstattung des Direktors der Central-Stelle über deren Thätigkeit auf der Generalversammlung des C. B. hat gewöhnlich eine Reihe von Gaben für die Missionen zur Folge. Indem der Redner auf die großen Bedürfnisse der Missionen hinweist, erwärmt er die Herzen der Zuhörer und in Folge dessen fließen der Central-Stelle sofort mehrere Gaben für das Missionswerk zu.

## Se. Heiligkeit Papst Pius XI. an den Central-Verein.

Staatssekretariat Sr. Heiligkeit  
No. 44216

Aus dem Vatikan, den 13. Juli, 1925.

Eure bischöflichen Gnaden!

Der hl. Vater hat mit aufrichtiger Genugtuung die Mitteilung Eurer bischöflichen Gnaden entgegengenommen über die lobenswürdigen Bethätigungen und die außergewöhnlichen Verdienste des deutschen römisch-katholischen Central-Vereins, der während seines langen Bestehens von über sechzig Jahren zahlreiche Beweise seiner Treue gegen den Stuhl Petri gegeben und sich große Verdienste auf dem Gebiete der katholischen sozialen Tätigkeit erworben hat, indem er sich stets an der Spitze von ähnlichen Vereinigungen zeigte und sich zu jeder Zeit genau an die päpstlichen Erlässe über die katholische Aktion und die Vorschriften des hl. Stuhles hielt.

Der erhabene Pontifer hat sich für diese Mitteilung lebhaft interessiert, und, da Er weiß, daß der genannte Verein seine jährliche Generalversammlung dieses Jahr in Cleveland abhält, beauftragt Er Eure bischöflichen Gnaden, der Versammlung den päpstlichen Segen zu überbringen, den Er von ganzem Herzen allen Mitgliedern, deren Familien, und den Werken des Vereins erteilt, die noch so viel Gutes erhoffen lassen.

Gerne nehme ich diese Gelegenheit wahr zum erneuten Ausdruck der Gefühle aufrichtiger und besonderer Hochachtung.

Em. bischöfl. Gnaden  
Diener

P. Card. Gasparri.

An den erlauchtesten und hochwürdigsten  
Monsignore Joseph Schrembs,  
Bischof von Cleveland

Man kann sich leicht vorstellen, wie dankbar der hochw. Bischof Sauer für jede ihm gewährte Unterstützung unter diesen Umständen ist. Das beweist auch im selben Briefe der Central-Stelle ausgesprochen. Dank für eine ihm gesandte Summe Geldes. Bischof Sauer schreibt:

"Einiges „Bergelt's Gott" für die unter dem 20. Juni letzten einhundertdreißig Dollar 50 Cents in amerikanischem Gelde. Der liebe Gott lohne Ihnen alle Ihre Mühen und Sorgen um uns. Gerne gedenke ich Ihrer und der guten Wohlthäter im Gebete und ermuntere auch die übrigen Missionäre dazu."

Eine Stelle dieses Briefes beantwortet auch die gestellte Frage, warum die Central-Stelle sich für die Missionen ins Zeug lege. Der hochw. Bischof Sauer berichtet, Rom vermöge ihm das Reisegeld nur zwei Schwestern zu stellen. Vier sollen und müssen die lange, theuere Fahrt antreten. Wo soll das Geld, etwa eintausend Dollars, herkommen, wenn es besondere Wohlthäter in außerordentlicher Weise geben? Da nun Deutschland und Oesterreich nicht in der Lage sind, die deutschsprachigen Missionare in

Auf der Clevelander Versammlung erwähnte er die Missionen nicht, weil er sich in seiner Ansprache darauf beschränkte, den Einfluß, den der Central-Verein seit Gründung der Central-Stelle gewonnen, nachzuweisen. Trotzdem übergab einer der Delegaten, Herr Chas. F. Silfer, von Indianapolis, Ind., dem Direktor \$200.00 für die Missionen. Herr Silfer erinnerte sich von früheren Versammlungen des Appells und beschloß daher, auch unaufgefordert, wiederum, wie schon so oft vorher, für genannten Zweck eine Gabe zu spenden. Möge er viele Nachfolger finden!

Es gibt wohl heute kaum mehr einen so rückfälligen Materialisten, der glaubt, daß nicht der Geist den Körper, sondern der Körper den Geist bewegt. Als Rückstand aus jenem veralteten Materialismus ist heute nur der Anturkampf gegen die kath. Kirche und gegen den christlichen Sozialismus geblieben.

Richard v. Kralitz.



## Rev. Robert Schlunkert, Geistlicher Berater des Staatsverbandes und des Frauenbundes Minnesota, gestorben.

Die St. Dreifaltigkeit Gemeinde in New Ulm verlor ihren seeleneifrigen Pfarrer, der Staatsverband und der Frauenbund Minnesota den Geistlichen Berater, als am 27. Juli der Tod den hochw. Robert Schlunkert, Dechant, abberief. Zu Warstein in Westfalen geboren, war der Verstorbene als Jüngling nach den Ver. Staaten gekommen, und vor fast 26 Jahren zum Priester geweiht worden. Drei Jahre lang war er als Lehrer am St. Thomas College thätig, worauf er als Pfarrer nach Hampton kam; seit 1909 war er Pfarrer der Dreifaltigkeit Gemeinde in New Ulm, einer der größten deutschen Gemeinden im Staate.

Hr. Joseph Matt widmet Rev. Schlunkert im „Banner“ einen Nachruf, in dem er zurückgreift bis auf die Zeit, als der Schneidbergeselle Schlunkert sich in St. Paul dem dort seinerzeit bestehenden Gesellenverein anschloß. Er erwähnt der Thatsache, daß Schlunkert sich in seinen Studienjahren als Mitglied dem St. Clemens Unterstützungsverein in St. Paul anschloß; daß er als Seminarist im Jahre 1890 die Delegaten zur C. V. Versammlung bei einem Besuche des Seminars in einer prächtigen Rede begrüßte; daß er später, als Priester, anscheinend lange Jahre hindurch im Vereinsleben nicht immer die Verwirklichung der Ideale fand, die ihm vorgeschwebt hatten; daß er deshalb „nicht in dem erwarteten Maße ein Führer in unserem Vereinswesen und öffentlichen Leben im allgemeinen wurde.“ Aber, fährt Hr. Matt fort, „wenn er sich einmal einsetzte, geschah es mit der ganzen Wucht seiner Persönlichkeit und dem ganzen tiefen Ernst, der ihm eigen war. Es scheint, daß er in den letzten Jahren besser als früher den rechten Ausgleich zwischen Ideal und Wirklichkeit gefunden hatte und mit größerer Zubericht mitarbeitete an den Bestrebungen unserer Vereine und Verbände. Das zeigte sich vor allem bei den Tagungen unserer Minnesota-er Organisationen in New Ulm und Faribault in den Jahren 1923 und 1924.“

Als der Frauenbund Minnesota auf der Faribaulter Versammlung ins Leben trat, legten die Beamten des Staatsverbandes die geistliche Leitung des neuen Verbandes mit Zubericht in die Hände des nun verstorbenen Priesters. Diese Vereinigung hat also, bereits im ersten Jahre ihres Bestehens, durch den Tod des Vater Schlunkerts einen schweren Verlust erlitten.

## Jahresbotschaft des Präsidenten des C. V.

In seiner an die Clevelander General-Versammlung des C. V. gerichteten Jahresbotschaft behandelt Präsident Chas. Korz in der Einleitung den Einfluß, den der C. V. genießt, insofern er diesen dem Wirken der Central-Stelle ver dankt. Weitere Abschnitte sind dem Stiftungsfonds, dem Frauenbunde, der Gonzaga Union, der Heiligsprechung des zweiten Apostels Deutschlands, Petrus Canisius, der geplanten Rompilgerfahrt, dem Eucharistischen Kongreß, der 1926 in Chicago stattfinden wird, und gewissen Fragen der Organisation und Kräftigung des C. V. gewidmet. Die Botschaft lautet:

Die Thätigkeit und das Ansehen des Central-Vereins steigt und fällt mit der Leistungsfähigkeit unserer Central-Stelle. Was bis heute erreicht wurde, haben wir dem Leiter und dem Personal derselben zu danken, sowie einer kleinen Schar für unsere Sache begeisteter Priester und Laien, die sich Jahr ein Jahr aus als freiwillige Mitarbeiter betätigten. Wäre bei der Mehrzahl der Mitglieder des C. V. auch nur ein Theil desselben Opfer sinnes zu finden, dann wären wir in unserer Entwicklung weiter voran!

Außerhalb unserer Reihen mehrten sich die Zeichen Anerkennung für unsere Bestrebungen. Das „Abe Mar“ erklärt unsere Thätigkeit für vorbildlich; das „Commweal“ betont die Ehrlichkeit unserer Gesinnung; neue deutsche Publikationen verbreiten sich über unsere Erfolge in Anbetracht der praktischen Arbeit des C. V. wurden 3 Mitglieder desselben in die Exekutive des N. C. C. W. wählt; Herr Kentel wurde zum Präsidenten der Cath Conference on Industrial Problems auserkoren; schmeichelhafte Schreiben von den höchsten kirchlichen Behörden lauten vor — alles Zeichen, daß man unsere Bemühungen ankennt.

Wir sind stolz auf die Erfolge, stolz darauf, Mitglied einer so geachteten Vereinigung zu sein. Sind wir aber d berechtigt? Hat die Central-Stelle von uns jene Unterstützung erhalten, die wir geben könnten, meinten wir wirklich ernst? Waren wir nicht nachlässig und gleichgültig und haben wir uns nicht mit Erfolgen gebrüstet, während wir in unserem Innern uns sagen mußten, daß unsere Nachlässigkeit und Gleichgültigkeit solche Ehrungen nicht verdienen?

## Sicherstellungsfonds.

Augenscheinlich ist das letztere wahr. Denn wie wäre sonst verständlich, daß die Sicherstellung unseres Arbeitsorgans, der Central-Stelle, immer noch zweifelhaft ist? Gibt zu denken, daß nach nahezu 5 Jahren die gewünschte Summe noch nicht erreicht ist und daß nur vier Staaten Texas, New Jersey, Minnesota und Oregon — ihren Anteil einbezahlt haben.

Es ist fast unglaublich, wie wenig in manchen Staaten gethan wurde. Ihr Präsident erließ durch die deutsche Priester einen Aufruf zur Mithilfe an das gesamte katholische Publikum. Der Erfolg war ein klägliches, trotzdem der große Theil unserer Wochenzeitungen editoriell die Wichtigkeit der Sache betonte. Direkte Anfragen an Private, die durch Komitee gemacht wurden, brachten auch nur ein mäßiges Resultat. Da läßt sich nur der eine traurige Schluß ziehen, daß unter uns selbst eine Geringschätzung, und Gleichgültigkeit herrscht, die keine Gewähr für die Zukunft verbürgt.

## Ein Mißstand.

Den Grund dazu finde ich im losen Verhältnis zwischen C. V. und den Vereinsmitgliedern, sowie im geringen Verständnis der Ziele des C. V. Vereins. Bisher hat keine institutionelle Verpflichtung zur Mithilfe bestanden, infolgedessen sich die bekannte deutsche Pfennigsucherei herrlich entwickeln konnte. Es ist nun aber die Zeit gekommen, in der eine strenge Scheidung der Geister Platz greifen muß. Der Central-Verein muß das dürre Holz entfernen, das sein Wachstum hinderlich ist. Hoffentlich wird die neue Konstitution, die Ihnen heuer vorgelegt wird, dieses Mißverhältnis für allemal beseitigen.

## Frauenbund.

Unsere katholische Männerwelt muß sich aufraffen, sie Schritt halten mit dem jungen Frauenbund. In den letzten Jahren seiner Existenz haben die Mitglieder Frauenbundes thatsächlich auf sozial-karitativem Gebiete mehr geleistet als die Männer. Das liegt daran, daß wir Frauen freigebiger und verständnisvoller sind in ihrer Arbeit. Man kann den Frauen diese Anerkennung nicht sagen. Mit der Zeit wird bei Beachtung der Thätigkeit des C. V. den Frauen ein guter Theil des Verdienstes daran zuschreiben sein.

## Gonzaga-Union.

Zum besten der Gonzaga-Union hat ein Spezialkomitee Ihnen eine Vorlage zu unterbreiten, deren Annahme Durchführung hoffentlich wesentlich zur Förderung des Zweiges der Jungmannschaft beitragen wird.

## Motto.

Wie im vergangenen Jahre, so wurde auch der heurige Tagung ein Grundgedanke unterlegt. „Erziehung“ ist leitendes Thema unserer Versammlung. Die Gründe für die Auswahl dieses Mottos liegen nahe. Nicht nur betonte hl. Vater in seiner Weihnachts-Encyclica 1922 den Wert einer christlichen Erziehung; die neuerlich sich häufenden Angriffe und Anklagen gegen unsere Pfarrschulen fordern geradezu zu deren Vertheidigung heraus. Wenn auch oberste Gericht unseres Landes die Pfarrschulen als zu



und anerkennt, so werden damit die Angriffe nicht wunden. Wir wollen daher bei dieser Versammlung unser Standpunkt in bezug auf Erziehung präzisieren und der Meinung, was die kath. Kirche für die Erziehung geleistet hat, was sie unter Erziehung versteht; welche Richtlinien sie der Charakterbildung verfolgt und welche Bedeutung sie für das künftige Berufsleben und somit für die kulturelle Entwicklung Amerikas bildet.

### Patron St. Petrus Canisius.

Die jüngst erfolgte Heiligsprechung des zweiten Deutschlands, Peter Canisius, der so viel für das Glaubenswerk gethan, hatte Einfluß auf die Wahl dieses Patrons. Der C.-B. darf mit Freude sich daran erinnern, die Bestreitung der Kosten des Kanonisationsprozesses beizutragen zu haben.

### Romfahrt — Eucharistischer Kongress.

Die geplante Romfahrt in 1926 mußte aus naheliegenden Gründen verschoben werden. Als der Vorschlag, eine solche zu veranstalten, angenommen wurde, war das Datum des kommenden Eucharistischen Kongresses noch nicht bestimmt und allgemein wurde dessen Abhaltung im August oder September des kommenden Jahres erwartet. Nun hat die ergebende Behörde den 20. Juni 1926 als Eröffnungstermin festgesetzt und da Se. Eminenz, Kardinal Mundelein, die Romfahrt aussprach, den C.-B. an der Rundgebung in Chicago theilhaftig zu sein, so mußte die Romfahrt auf 1927 verschoben werden. Alle bisherigen Vorbereitungen bleiben für das übernächste Jahre bestehen. Diese Versammlung bezüglich einer würdigen Theilnahme am Eucharistischen Kongresse Beschlüsse fassen.

### Noth in Texas.

Im Südwesten und Westen von Texas kommen Nachrichten. Außerordentliche Dürre hat viele unserer Bauern- und Glaubensgenossen in jenen Landestheilen an Hunger und des Ruins gebracht. Eine thätige Mithilfe sollte von den C.-B., wenn nöthig, ins Werk gesetzt werden. Im Akt der Caritas schulden wir unseren wackern Mitbürgern in Texas.

### Agitation.

Im Bezug auf Gewinnung neuer Vereinigungen und Aufgewinnung solcher, die uns seinerzeit verlassen haben, sind in verflochtenen Jahre einzelne Schritte gethan worden. Der Kreuzberger von Evansville regte auf Ersuchen gelegentlich eines Vereinsjubiläums in Kentucky dort die Sache an. Der Präsident hat durch zweimaligen Besuch Boston für engere Beziehungen zu den zwei dort uns angehörenden Vereinen geschaffen, sondern auch für den Herbst eine neue Versammlung anberaumt, um anderen in Massachusetts bestehenden Vereinen den Weg zum Anschluß an den C.-B. zu ebnen. Es könnten dem C.-B. so in unserem Lande viele Mitglieder gewonnen werden, würden von seinen Mitgliedern die Mittel gewährt, eine planmäßige Agitation zu betreiben. Das bringt mich auf unsere jährlichen Beiträge.

### Beiträge.

Die Beiträge sind lächerlich gering und für heutige Verhältnisse durchaus ungenügend. Darüber besteht kein Zweifel. Es kommt noch, daß manche Staatszweige stets im Rückstand sind und sogar für weniger Mitglieder zahlen als sie sich angeben. Dieser Mangel muß behoben werden. Ich hoffe, daß die neue Konstitution eine andere Beizugsmethode schafft, die uns die Mittel gewähren wird, im Interesse unserer Arbeit fruchtbringende Agitation zu betreiben.

### Lobenswerthe Bemühungen.

Wegen der herrschenden Mißstände darf ich jedoch betonen, daß eine lebhaftere Verbindung zwischen der Leizungs C.-B. und den Staats- und Lokalvereinigungen besteht ist. Auf legislativem Gebiete hat einzelne Vereine sehr thätig gewesen. Auch die Verbreitung der C.-B. = Literatur ist von vielen Vereinigungen betrieben worden und kann also in dieser Hinsicht Fortschritte betont werden. Mögen alle Zweige diesem Betreiben folgen.

### Schluß.

Wir leben in einem Jahre der Gnade. Nicht wenige unserer Mitglieder haben die Pilgerfahrt unternommen und hatten das Glück, an den geheiligten Stätten ihre Andachten zu verrichten. Jene, die die Reise zur Ewigkeit nicht unternehmen konnten, haben sicherlich die bedeutungsvollen Ereignisse, die sich in St. Peter abspielten, vor allem die Feiern der Heiligsprechung so vieler Diener und Dienerinnen Gottes, im Geiste verfolgt. Unter diesen Heiligen ist Einer, dem die Katholiken deutschen Blutes auf der ganzen Welt zu besonderem Danke verpflichtet sind, — der hl. Petrus Canisius, der seiner außerordentlichen Verdienste um die katholische Wahrheit wegen unter die Kirchenlehrer eingereiht worden ist. Dieser unermüdbare Vorkämpfer für die Sache des Katholizismus ist ein hervorragendes Vorbild für alle, die sich in den Dienst der katholischen Aktion stellen. Wir sehen ihn abgebildet mit dem Rosenkranz, dem Katechismus und der Schreibfeder in der Hand. Wie schön und tief reden diese Symbole! Der Rosenkranz, das Symbol der Frömmigkeit und des Gebetes. Es ist die Erinnerung daran, daß wir unsere Arbeit im Geiste des Gebetes verrichten müssen. Der Katechismus, jenes Buch, das uns mit den christlichen Grundsätzen bekannt macht, auf welchen unsere Arbeit beruhen muß. Und endlich die Feder der Aufklärung, der Verteidigung und Verbreitung der christlichen Weltanschauung, das Endziel unserer Arbeit.

So können wir im hl. Petrus Canisius einen Schutzheiligen des C.-B. erblicken, der uns durch sein Beispiel des unerschrockenen Glaubenseifers anleiten und kräftigen soll in unserem Bemühen, christlichen Grundsätzen im öffentlichen Leben Geltung zu verschaffen.

Indem ich die heutige Versammlung unter des großen Heiligen besonderen Schutz stelle, erkläre ich dieselbe für eröffnet.

Gelobt seien die hl. Namen Jesus, Maria, Joseph!  
Butler, N. J., im August 1925.

Charles Korz, Präsident.

0

### Aus den Staatsverbänden.

#### Staatsverband und Frauenbund Pennsylvania planen für die Zukunft.

Die am 9.—11. August in der St. Paul Gemeinde in Reading abgehaltene Generalversammlung des Staatsverbandes und Frauenbundes Pennsylvania zeichnete sich durch erhebende gottesdienstliche Feiern, eine Massenversammlung, bei der besonders aktuelle Fragen behandelt wurden, und gutbesuchte Geschäftsversammlungen aus. Für die Zukunft der Verbände dürften aber gewisse auf der Versammlung gutgeheißen Pläne mehr bedeuten als die zeitweilige Begeisterung. Besonders bemerkenswerth sind auch die Berichte der Stadt- und County-Verbände, die gleichfalls die Hoffnung auf erneute Thätigkeit berechtigt erscheinen lassen.

Das Exekutivkomitee hielt am Samstag Abend, den 8. August, seine Vorversammlung ab. Am Sonntag morgen hieß der Mayor von Reading, Hr. Wm. C. Sharnan, die Delegaten willkommen, worauf der Festpräsident, Hr. Karl Vogel, der Pfarrer der St. Paul Gemeinde, Rev. Th. Hammel, und der Präsident des Staatsverbandes, Hr. John C. Loibl, Ansprachen hielten. Das feierliche Hochamt, das der Eröffnungsversammlung folgte, gelebte der Jubelpriester Rev. J. W. Longinus, Pfarrer in Pottsville, unter Assistenz. Die Festpredigt hielt der hochw. P. Engelbert Eberhard O. S. A., von Villanova, über das Thema „Deine Kirche und Du“. Der hochw. Bischof Michael J. Crane, von Philadelphia, hielt nach der Kommunion eine Ansprache, in der er die Bedeutung des Laienapostolates hervorhob und die Thätigkeit des C. B. und des Staatsverbandes pries; die Bestrebungen des C. B., erklärte der Bischof, werden nicht nur in katholischen, sondern auch in nichtkatholischen Kreisen geschätzt.

Die Entwicklungslehre vom katholischen Standpunkte



aus betrachtet behandelte der hochw. Jesuitenpater J. Ahmuth, von der Fordham Universität, New York, in der im Strand Theater am Nachmittag abgehaltenen Massenversammlung. Die englische Festrede, über die Stellung des Laien zur katholischen Erziehung, hielt Hilfs-Stadtsanwalt J. Heine. In der ersten Geschäftsitzung am Sonntag Abend unterbreitete Präsident John C. Koibl seinen Jahresbericht, in dem er u. a. auf die Nothwendigkeit der Unterstüttung der C. St. und der Durchführung des Stiftungsfonds der C. St. hinwies. Pennsylvania, erklärte er, habe bisher \$17,377.32 aufgebracht, während der vom Staatsverband übernommene Antheil \$35,000 betrage. In seinem Bericht als Präsident des Philadelphia Distrikts des C. B. behandelte Hr. Anton J. Zeitz Agitationsbestrebungen, Mitarbeit des Frauenbundes, Einwandererfürsorge, Missionshilfe und das Hilfswert für die Nothleidenden in Mitteleuropa, und andere Unternehmungen des Verbandes. Hr. Frank Stifter, als Präsident des Allegheny County Verbandes, berichtete über Organisationsarbeit, Bonifatiusfeiern, Sammlung für den Stiftungsfonds der C. St., und gesellige Unterhaltungen. Für den Lecha-Thal Verband erstattete der Sekretär, Hr. Rudolph Klein, Bericht, für den Namen Jesu Verein in Reading Hr. Harold Santert, für den Schuylkill County Verband Hr. Jacob Post. Für das Legislatur-Komitee berichtete Vorsitzender Hr. L. M. Boehm, Pittsburg, für das Recht- und Propaganda-Komitee Herr John Eibed. Ansprachen hielten Rev. John Weierichmidt C. S. R., Philadelphia, Hr. C. Korz, Präsident des C. B., und Rev. Chas. Moosmann, Pittsburg.

In der Sitzung am Montag Morgen kamen die eingangs erwähnten Pläne und Entschlüsse zur Sprache. Die Kopfsteuer wurde auf 10 Cents pro Mitglied angesetzt; Gemeinden und Vereine, die keinen Schatzmeister erwählen, sollen statt \$1.00 pro Jahr \$5.00 bezahlen. Ferner soll ein Konventionsfonds von \$5000 aufgebracht werden, aus dessen Zinsen die Eisenbahnfahrt der Delegaten unbemittelte Vereine bestritten werden soll. Sodann soll das Legislativkomitee erweitert werden, indem in den einzelnen Gemeinden vertrauenswürdige Männer ernannt werden sollen, die gegebenenfalls in der Staatsgesetzgebung oder im Bundeskongreß ihren Einfluß zu Gunsten guter oder gegen schädliche Gesetze geltend machen sollen; Geschäftsmänner sollen für diese Stellen bevorzugt werden. Zur Förderung der Agitation wird es dem Präsidenten zur Pflicht gemacht, während des Jahres entweder selbst sämtliche Distriktsverbände zu besuchen oder einen Vertreter in Distriktsversammlungen zu entsenden. Weiter sollen Abonnenten geworben werden für das „Central-Blatt“, das „Bulletin“ des Frauenbundes und für die „Nord-Amerika“, und zwar hat Rev. Theo. Gammeke \$25.00 gestiftet als Preis für denjenigen, der die größte Anzahl Abonnenten für diese Blätter wirbt, vorausgesetzt, daß wenigstens 25 neue Leser gewonnen werden. In einer späteren Versammlung theilte man die genannte Summe in drei Preise von \$12.00, \$8.00 und \$5.00; die erwähnten Bedingungen bleiben bestehen. Rev. Gammeke konnte die freundliche Mittheilung machen, daß der hochw. Mgr. P. Masson, Allentown, ihm \$500.00 für den Stiftungsfonds der C. St. zugesandt habe.

Dem Wunsche des C. B. gemäß beschloß die Generalversammlung, die bisherige Bezeichnung Staatsverband fallen zu lassen und die Benennung: „Catholic Central Verein of America, Branch Pennsylvania“ zu wählen. Die von dem Kommissarius Rev. H. Steinhausen vorgelesenen Beschlüsse der Versammlung behandeln: Die Schulfrage, das Child Labor Amendment, Einwandererfürsorge, Seelsorge und soziale Fürsorge für jugendliche Arbeiter in der Landwirtschaft und in der Konfervenindustrie, Centralisation. Die gewählten Beamten sind: Rev. H. J. Steinhausen, Philadelphia, Geistlicher Berater; John Eibed, Bellevue, Präsident; Hermann Spiegel, Bethlehem, 1. Vize-Präsident; (da noch kein Vorort für die nächstjährige Versammlung bestimmt ist, wurde kein 2. Vize-Präsident gewählt); Harold Santert, Reading, 3. Vize-Präsident; J. W. Kersting, Pittsburg, Prot. Sekretär; John Wiesler Jr., Philadelphia, Korr. und Finanz-Sekretär; H. A. Beder, Bethlehem, Schatzmeister.

## Versammlung des Staatsverbandes Ohio kurz aber arbeitsreich.

Da die heutige Generalversammlung des Staatsverbandes Ohio und auch jene des Frauenbundes dergleichen Staaten am Freitag und Samstag vor der Generalversammlung des C. B. abgehalten wurde, mußte man auf die Betheiligung vieler Priester verzichten und außerdem auf irgendwelche größere Veranstaltungen, wie Massenversammlungen usw. Die Eröffnung der ersten Sitzung am 21. August wohnten die Theilnehmer einem feierlichen Hochamt bei, das in der St. Michaels-Kirche (Rev. J. Schaffeld, Pfarrer) gelebriert wurde, und am 22. einem Gedächtnisamt für die Verstorbenen des Staatsverbandes in der St. Peters-Kirche (Mgr. Dr. Pfeil, Pfarrer). Die Geschäftsitzungen fanden im Hotel Cleveland statt.

Als Vorort der Generalversammlung 1926 wurde Cincinnati gewählt. Unter anderen Angelegenheiten wurde berathen das Aufbringen des Ohio'er Antheils am Stiftungsfonds der C. St. Man einigte sich auf einen Plan, von dem man sich Erfolg verspricht. Einer der Beschlüsse der Konvention fordert die Mitglieder auf, bei der Bekämpfung jedweder Unästhetik, vor allem anstößiger Theater- und Wandelbildervorstellungen, mitzuwirken. Ein weiterer Beschluß rügt die Unästhetik, bei Hochzeitsfeiern in Brautpaar mit Reiz usw. zu betheiligen und anderen Unzucht zu treiben. Die Theilnehmer wurden aufgefordert, möglichst zahlreich an den Sitzungen des C. B. zu betheiligen. Die gewählten Beamten sind: Geistlicher Berater Mgr. R. Pfeil, Cleveland; Präsident, F. J. Uhrich, Cleveland; Vize-Präsidenten, H. M. Hildebrandt und Stephen A. Junglas, Cleveland; Sekretär, Jos. M. Kaelin, Columbus; Schatzmeister, A. N. Lehnhard, Youngstown.

## Beschlüsse der Staatsverbände.

Auf seiner Ende Juni zu Jordan abgehaltenen Generalversammlung nahm der Staatsverband folgende Beschlüsse an über das heilige Jahr, die Dogon Schul-Entscheidung, die zunehmende Unästhetik, und Zusammenwirken der katholischen Vereine. Die Erklärung, die sich auf die Schul-Entscheidung bezieht, die für jenen Staat von besonderer Bedeutung ist, lautet:

Da die katholische Lehre, daß das Kind den Eltern nicht dem Staate gehört, in so ausdrücklicher Weise in jüngst abgegebenen Erklärung des Bundesobergerichtes neuem bestätigt worden ist; und da die Stellung der Katholiken, daß die von der religiösen Unterweisung getrennte Erziehung schlecht begründet und unvollständig ist, von den rechtsdenkenden Erziehern und wirklichen Freunden der Sittlichkeit getheilt wird; und da ferner das Bundesobergericht durch seine jüngste Entscheidung in so kluger Weise diesen wesentlichen Bestandtheil der Erziehung beschützt; halb sei es beschlossen, daß wir, die in Versammlung versammelten Delegaten der Vereine des deutschen katholischen Staatsverbandes, unseren Dank gegen Gott und unsere liche Anerkennung dem Bundesobergericht, dem herbeigedungen bürgerlichen Tribunal der Gerechtigkeit in der ganzen Welt, für diese Entscheidung zum Ausdruck bringen, daß wir bereit sind, zu jeder Zeit das christliche Lehrbuch unsere Privats- und Pfarrschulen und anderen Lehranstalten zu unterstützen und weiterzuentwickeln.

## König Ludwig I. von Bayern und das Altarbild Evansville, Ind.

(Schluß v. S. 201.)

Kirche. Er stellte dabei die Sache so hin als ob Deutschen eine neue Kirche bauen müßten und Altarbild den Engländern zusiehe. Ludwig I. ließ